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ART. I.—*Celtic Researches, on the Origin, Traditions and Language, of the ancient Britons; with some introductory Sketches, on primitive Society. By Edward Davies, Curate of Olveston, Gloucestershire. 8vo. 12s. Boards. Booth. 1804.*

AMONG those who have either the wish or the power to notice talents in obscurity, to transplant them to a more genial climate, to rear their opening blossoms, and benefit the world by the rich luxuriance of their fruit, it is not every one who is favoured with an opportunity of gratifying this most enviable feeling of the heart; a feeling which, like the quality of mercy, is twice blessed, since

‘It blesseth him that gives and him that takes.’

Mr. Hardinge has, in this respect, been peculiarly fortunate: for, while possessed of spirit enough to engage with ardour in so liberal and laudable a pursuit, accident threw in his way the lowly but learned author of the volume before us; a scholar who seems on every account worthy of the exertions he has exercised in his behalf, and whom we congratulate upon the numerous and truly respectable list of subscribers whose names are prefixed to his work: a list which bids fair to raise the curate of Olveston to some ecclesiastic dignity more adequate to his abilities and merit.

Thus much we may be allowed to observe, whatever be our own view of the subject discussed, or our occasional deviations from the author’s ingenious, but, we are afraid, too visionary and unsubstantial system.

The researches in which this system is developed, are divided into three essays; of which the first offers ‘sketches on the state and attainments of primitive society;’ the second is ‘on the origin of the Celtæ, the institution of druidism, and their preten-

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sions to the knowledge of letters;' and the third 'on the Celtic language;' in which its radical principles are appreciated, and compared with primitive and simple terms in Hebrew, Greek, and Latin.

It is hence obvious, that the ingenious writer indulges in an extensive excursion. In his first essay, he begins at the commencement of the world, and traces mankind from their origin; adhering, though with no very lofty ideas of its inspiration, to the account communicated in the Pentateuch.

'The poets, and mythological writers, of Greece, and Rome, have transmitted some interesting tales, respecting the most early times: but these are delivered in language highly figurative, and are mixed with so much allegory, or fable, that it seems hardly possible, to reduce them into fact. Hence the most learned, and sincere investigators of antiquity, are far from being agreed in their interpretation of poetical traditions. And this is not to be wondered at: for so hidden was the subject, even to the generality of the Greeks themselves, that we find those authors, who made it their business to elucidate mythological narration, two thousand years ago, perpetually amusing us with puerile conceits, or shifting the solution with a commodious plea of sacred mysteries.

'This darkness, and the uncertainty of poetical reports, the only ancient histories, which the Greeks, and Romans possessed, induced their philosophers to reject it altogether, and frame new theories of their own, upon the original state of mankind.

'Amongst all the ancient professors of oracular wisdom, none carried their speculations upon this topic, so far, as that sect, which denied the operation of the first intelligent cause, and the superintending energies of a divine providence,—ascribed the formation of all things to a fortuitous concurrence of atoms, and consigned the government of the world into the hands of chance. The most connected of the details, which give us the opinions of the Epicureans, is contained in the learned, but most unphilosophical poem of Lucretius. From this, we may gather, that in that peculiar sect were men of genius, and, could we but grant their fundamental principles, men of acute reasoning.

'According to their hypothesis, the first men, that were produced, were fit inhabitants of the world that existed only by accident. And they were above resting their speculations upon imagination alone: it was their ambition, to support them by data, when they could reach them, and such, as could best accommodate their atheistical preconceptions.

'The condition of a few ancient hunters, who, as is usual in all newly inhabited countries, wandered amongst the woods, and were driven occasionally to extreme difficulties in procuring food, and lodging, was brought forwards, and was obtruded, as the general picture of original society.

'They had observed, that in general, wherever the arts, and sciences had flourished, they had, for some ages, been slowly, and uniformly, accumulating their acquisitions; from which they inferred, that their progress had observed the same line of march universally.

'They could not ascertain the time, nor the manner, in which man had begun his existence.

'They were supplied with no authentic history of his primitive condition, and therefore, as their own scanty line of research carried them back far beyond the invention of many arts in the pale of their own district, into an age comparatively barbarous, they concluded themselves warranted in imagining a period of indefinite extent, before the invention of any arts whatsoever, before human reason had made her successful exertions, and even before her light had begun its dawn in the mind of man.

'During this imaginary period, the race of mortals were described, as making slow, and painful progress, towards the verge of humanity, as having, for a long series of ages, crept, and felt their way, through various degrees of savage life, before they emerged into a superior condition.

'Such was the hypothesis, opposed by these philosophers, to the few rays of early light, preserved by the poet, and recognised by the more temperate reason of other philosophers, who represented man, as originally distinguished from other terrestrial animals, by his erect countenance, and his capacity for sublime contemplation—as formed of two distinct parts, a governing, as well as immortal spirit, related, though inferior, to the Divine Creator,—and a passive body, which degraded him to the nature of brutes.

'But the hypothesis of the philosophers, obtained great popularity. It was not only received, as founded upon truth, during the most illustrious ages of Greek, and Roman learning, but it has also been adopted, and refined upon, by eminent writers of modern times: We have consequently been amused with strange, and monstrous tales of that mute, as well as ill-contrived quadruped, man,—a being, who, for a series of ages, crawled upon the earth, before he began, occasionally, to assume an erect posture, and walk upon his hinder feet; who afterwards made slow progress through the monkey, and the savage, accidentally acquired speech and reason; till at length, forming himself into a kind of terrestrial God, he established a dominion over his brethren of the forest.' p. 2.

'The original state of mankind, in the earliest ages, is avowedly one of those topics, upon which we have an opportunity of examining well authenticated facts.

'By all those, who profess our Christian religion, it will readily be conceded, that, in one ancient volume, we are furnished with a correct epitome of the most ancient periods; and the generality even of those philosophers who reject the writings of Moses, and the other books of the Old Testament, as matter of religious faith, are yet candid enough to admit, that they contain the best, and most authentic accounts of the first ages. The notices they give us of those ages, though few, and short, are the most clear, and comprehensive that can be imagined. In the following sheets I shall regard these venerable documents, in the light of authentic histories. My inferences, being founded upon books which are universally read, and which, for many centuries, have employed the united learning, and critical sagacity of the Christian world, may not offer much that is absolutely

new; yet may be of some use, in directing the attention of my readers to those truths, which they profess to believe.' P. 6.

We observe a few gratuitous assumptions in these introductory observations, which we shall just glance at before we proceed, and which we recommend to the author to justify by proofs which do not at present appear. In the first place, who are the poets here referred to, who have preserved these *rays of early light* to which the disciples of the atomic school were such total strangers? and where are the writings which such rays illuminate? Will Mr. Davies undertake to oppose the wild reveries of Hesiod, the absurd metamorphoses of Ovid, or the traditions contained in the Orphic hymns, to the simpler and more consistent theory of Epicurus? So far indeed as relates to the origin of the world from a rude, promiscuous and chaotic mass of matter, they do not differ essentially from each other, nor in reality from the Mosaic account itself; and if the atheistic part of what is commonly conceived to be the creed of the Grecian philosopher be referred to, our author should first have demonstrated that this vulgar conceit is correctly founded—he should have examined the few fragments of his writings which have hitherto been handed down to us, and which unquestionably appear to admit and pre-suppose the existence of a supreme, intelligent being, the great first cause and superintendant of all things. Without consulting Diogenes Laërtius, Du Rondelle or even Gassendi would have put him in possession of these passages. We next wish for information as to the names of those modern philosophers, who, while they *reject the writings of Moses, and the other books of the Old Testament, as matter of religious faith*, are yet candid enough to admit that they *contain the best and most authentic accounts of the first ages*. Fully accrediting, as we do ourselves, the inspiration of Moses, we have no difficulty in acceding literally to his account of the formation and fall of man; but, destitute of such belief, we should not be able to assent without hesitation to many of the facts he has narrated, to the creation of the first woman from a rib taken out of the body of the first man while asleep, to the miraculous power of speech conferred on a serpent, to his having tempted her by the offer of an apple from a prohibited tree; or to the universal curse which succeeded upon her transgression; nor should we be disposed to place much confidence in the subsequent annals of a writer who commenced his history in a manner we could have so little preconceived. And in reality so truly extraordinary, so totally foreign to the experienced train of events, is the whole of this relation, that numbers in all ages, both Jews and Christians, rabbis and prelates, who have admitted the existence of Moses and the general truth of his historic narration, and have even supposed him to have

been occasionally inspired, have contemplated this introduction as a mere allegory or mythos; and have rather, with these repudiated philosophers, conceived man to have sprung from the earth rude and barbarous, in a state of savage nature, without ideas, without language, without social or domestic intercourse—felicities which he only progressively acquired—than to have been formed in the first instance perfect, amply supplied with every accommodation and every pleasure, and then to have fallen from that state of perfection, and to have sunk into barbarism and savage life. This appears to us the general opinion of those philosophers who have rejected the writings of Moses, rather than the statement offered by the Hebrew legislator himself; this unquestionably was the opinion of the Epicurean, as well as of all the other atomic sects; and this, whence alone indeed they derived it, appears to be the common and undeviating course pursued throughout all nature. A horde of ignorant and savage banditti soften by degrees into a republic of sage yet luxurious Romans: the besmeared and barbarous Pict rises into the generous, the polished and learned Englishman:—the lawless, wild and wandering Muscovite is transformed into the Russian courtier and philosopher. And whether, according to one narrative, man immediately proceeded from the earth through the medium of a variety of little wombs, striking their fibres into the soil, and nourishing and protecting his embryo form, by laws previously established; or, according to another, from the direct fiat of the creator himself, made after his own image; it might perhaps be a matter of equal election to us in the pursuit of a creed, were not the Pentateuch accompanied with proofs of authenticity to which no other book can or does pretend. It is on this account, therefore, we repeat it, and on this alone—a belief that the writer of the book of Genesis was guided by divine illumination—that we abandon the former theory in every instance in which it contradicts the latter, and yield ourselves without hesitation to the Mosaic history.

But this is a ground of belief to which Mr. Davies does not even pretend to appeal; and he has therefore in our opinion no more reason for accrediting the account given in the Bible, than that communicated by Lucretius.

‘The book of Genesis, (says he) if we except the account of the creation, consists of matter purely historical, or such as might have come within the compass of human research, and have been recorded in history. And Moses *nowhere* declares that he derived it from any other source. No part of it is introduced with the solemn form, “The Lord spake unto Moses.” We have it simply as a brief introduction to the history of the Israelites, and the promulgation of the law. Between the several portions of this introductory history, a considerable difference of style has been remarked. They differ in this respect

from each other, and from the usual style of Moses in his subsequent writings.

‘In the several portions of this primitive history, the same events are recapitulated, to the same general effect, but with new and peculiar circumstances. This is a thing not usual in the original and entire composition of one author. It has rather the character of a collection of documents.

‘The several portions are also distinguished by such appropriate titles as, in any other volume of antiquity, would be acknowledged to point out the beginning of detached compositions.’ p. 39.

Here therefore all intrinsic authority is abruptly destroyed by a single dash of the pen. The book of Genesis, it seems, is not the writing of Moses — nor the writing of any *one* man whatever; it is the composition of a variety of writers differing from each other in style and manner. But who are those various writers? This, it appears, nobody can tell us: we know as little of them as of the composer of the Sibylline Verses, the author of the Edda, or the writers of the Welsh Triads: their productions neither reach us with the authenticity of an acknowledged name, nor with the stamp of a divine communication — for *no part of them is introduced with the solemn form, ‘The Lord spake unto Moses;’* they are a collection of documents whose ‘several portions are distinguished by such appropriate titles as, in any other volume of antiquity, would be acknowledged to point out the beginning of detached compositions.’

Such is our author’s opinion of the Pentateuch! Yet, notwithstanding he has thus lowered its pretensions, let us do him the justice to add that he is firmly persuaded of its truth as an historic record, and has studied it with a perseverance and pertinacity that are highly meritorious, and which have enabled him, by ingeniously comparing passage with passage, and suggestion with suggestion, to theorise upon the degree of general science, of arts, commerce and manufactures possessed from a very early period of the world, even in its antediluvian state, with no small appearance of probability. He asserts, with the sacred historian, that ‘no sooner did man come out of his maker’s hand, than he began to exercise his distinguishing endowment of reason, and acquired the faculty of speech as a medium for the expression of his perceptions and ideas.’ p. 7. It should hence appear that the gift of speech was *instantaneously* conferred upon him at his creation; yet, contrary to such a belief, and in direct consonance with the theory of the old atomic as well as the modern deistical philosophers, our author asserts in his preface, p. ii., that ‘a regularity of structure, discernible in the *ancient* and pure languages, demonstrates, that such an art, as that of writing and SPEAKING those languages, could not be indebted for its birth to chance; — that *it must have been formed by inferences of reason.*

ing from objects of nature;—formed with simplicity, and calculated for precision.’

On several other occasions we perceive similar marks that our author has scarcely allowed himself time to digest and harmonise his ideas; while for the same reason he draws his conclusions too precipitately, or without sufficient proof.

‘The book of Job (says he) delineates an age long prior to that of Moses. And it must be recollected that the picture is not taken at the time of Job’s death, but of his affliction, an event which appears to me to have certainly happened *many years before the death of Shem, of Heber, and of many patriarchs born in the first postdiluvian century*. Upon the contracted scale of human life, such as it was become in the days of Job, Eliphaz the Temanite and Bildad the Shuhite were “very old and grey-headed men;” yet we find them familiarly and confidently appealing to the living testimony of a former age—to the words which would be uttered by the men of this age, by which they could mean no other than these patriarchs.’ p. 11.

“For enquire, I pray thee, of the *former age*; and prepare thyself for the *search* of their fathers (for *we are but of yesterday*, and *know nothing*, seeing *our days on earth are as a shadow*) [as nothing when compared to their years] shall they not *teach thee and tell thee*, and *utter words out of their heart*?”— p. 11.

The book of Job has been attributed to various authors; by Spanheim to Job himself, by Lightfoot, and far more ingeniously, to Elihu, by Grotius to Solomon, by Warburton to Esdras, but by the greater number of biblical scholars to Moses. His æra has generally been transferred to that of the Hebrew legislator, or at the utmost to a period not highly antecedent; Lowth supposes about a century or a century and a half. A topographic glance which it contains at the various residences of Job and his friends, at the territory of Utz, the cities of Teman and Naama, the region of Buz, together with a variety of identic customs and manners, appear to be rather characteristic of the individual period in which Moses existed, than of long anterior time. The phrase of the *former age* (לְיוֹם אֲשֶׁן) cap. viii. 8. refers rather to past generation than to a past period; to those who had filled up the whole of their days, and had come to their grave in a *good old age*, in comparison of whose years and experience, Job himself and several of his friends, who at that moment had not perhaps more than attained the middle of life, might well be described as *knowing nothing*, as being but of *yesterday*; and the short range of their lives but as a *shadow*. We think, therefore, the conclusion is hasty, that from so doubtful a premise represents Job as having existed in the first postdiluvian century; and that the book which contains his history, was written, or at least the subject of it flourished (as he must have done upon this hypothesis), *seven centuries prior to the age of Moses*. We have dwelt the more

minutely upon this point, because our author again adverts to it in p. 20, and appears to imagine it of considerable consequence in the support of his theory. In another place, however, with singular inconsistency, he conceives Job and his friends to have been contemporary with Abraham (p. 62), that is, to have flourished between three and four centuries later—or half way between the first postdiluvian century and the birth of Moses; and still further on, p. 84, to have been coëtaneous with the immediate descendants of the giants of Babel, and consequently just half way between the flood and the birth of Abraham, or towards the close of the *second* postdiluvian century, upon the Hebrew computation. We have often met with theories equally unfounded, but seldom with one so little consistent with itself. If our author, moreover, had attentively examined this last passage in the original, and especially if he had compared it with the Targum, he would have seen that our standard version is by no means correct, and that the point for which he principally refers to it, has no foundation whatever: כח ידיהם 'strength of their hands,' can have no possible reference to *gigantic* force, and is rather used ironically for extreme debility; while בלה, instead of being rendered *senium*, should have been translated *fovea* or *fossa sepulcri*. The Arabians still retain the term, and as nearly as possible in the same signification كلى rictus, hiatus: whence قلم subrisit nudatis dentibus. The Septuagint and Vulgate, though both adopting a sense somewhat different from the present, are each of them more true to the general scope and meaning of the original, ἐπ' αὐτοὺς ἀπώλετο συνέλεια:—*quorum virtus manuum mihi erat pro nihilo, et vitâ ipsâ putabantur indigni*. Upon equally slight authority, our author attempts to prove, from this same very ancient book, that the postdiluvians of the first century, if not the antediluvians themselves, were acquainted with exact computations of time, and the Epagones, which were long afterwards claimed by the Egyptians, and by which the year was maintained in a state of equalization. 'Is there nothing (says he) in the Old Testament to confirm the antiquity of this computation and the use of the Epagones?' Job speaks (chap. iii. 6.) of days joined to the year, exclusive of the number of the months. *The Epagones appear then to have been known out of Egypt about the time when Abraham settled in the land of Canaan, and during the life of the great patriarch.* p. 25. Was ever conclusion so rashly adventured upon? We have no proof yet, nothing indeed but the mere surmise of the author himself, that Job lived at a period contemporary with Abraham. But even granting this to be a fact, it does not follow, that, unless his history were then compiled, the invention here conceived to be alluded to was at that time discovered. Supposing the Epagones to have been, as the Egyptians themselves

contended, a device of their own, and that the book of Job was written, as is generally conjectured, by Moses, who, from his residence among them, became acquainted with this device, the expression might naturally enough have found its way into a highly poetical exclamation of the afflicted patriarch, as composed by Moses himself. Yet, after all, is it quite certain that Job does speak of *days joined to the year, EXCLUSIVE of the number of the months*? What is our own version of the passage? '*As for that night, let darkness seize upon it, let it not be joined unto the days of the year, let it not come into the number of the months.*' Here is nothing EXCLUSIVE whatever; a simple poetic iteration, common to all countries and all ages; but peculiarly characteristic of Hebrew poetry. What now is the original, to which our common version, in point of strength and beauty, scarcely does justice?

הלילה החור יקחור
אשל אלי-יחד בימי שנה
במספר ירחים אל-יבא

That night!—Let destruction seize it;
Let it not rejoice amid the days of the year,
Nor enter into the number of its months.

Whoever can trace, in this simple but exquisite passage, the doctrine of the Egyptian Epagones, may trace also the doctrine of logarithms, of the circulation of the blood, of Galvanism, or of whatever else the reader may please. This is not to infer, but to imagine, and to imagine moreover upon subjects that have no existence. The theories of such a writer must be received with caution; and we have dwelt the longer upon these few points, to show the reader the necessity of being continually upon his guard.

The remainder of these introductory sketches consists of an endeavour to prove that Noah and his family communicated to their descendants all the knowledge of the antediluvians, and initiated them into all their arts, manufactures, and sciences; that the division of the earth which took place in the days of Peleg, was a different event from the dispersion of the confederate builders of Babel; that those alone who at that time inhabited the plains of Shinar were engaged in this last transaction, and that these only were the victims of the curse denounced upon it; that none but these sustained a confusion in their language, and became exiles and wanderers over the whole earth; that, on the division of lands and territories in the time of Peleg, every region of the known world must have been well ascertained; and that, hence, 'Spain, and even Britain, were probably colonised by those who were born *within a century of the deluge*,' p. 104: that no language, now existing or known,

was the primitive language of mankind; that this original language, whatever it may have been, was considerably altered even before the flood, having 'kept pace with the numerous discoveries, rapid improvements, and expanding range of ideas, in the primitive world,' p. 89; but that the Hebrew can have no possible pretension to it whatever. Upon this last subject our author is so copious and decided, that we cannot avoid allowing him to speak for himself.

'We have a complete demonstration, Gen. xxxi. 47. that the great stock of the family of Heber, which remained in Mesopotamia, spoke the Chaldaic, and not the Hebrew dialect.

'Laban, who had been brought up in the house of his fathers, denominates the *Heap of Witness*, certainly in his native tongue, Jegar Sahadutha, יגר שדדוּתָא. This name is evidently composed of three Chaldaic words, יגר *a heap*, שדד *a witness*, and דת or דוּתָא *an appointment*. Had Moses literally transcribed all the words of Laban, he could not have furnished us with a more satisfactory proof of the language he used.

'Jacob, on the other hand, who had been born in a foreign country, and had lived there from his infancy, till he was upwards of seventy years of age, describes the same heap in a language different from that of his relations. He calls it גל ער, using two Hebrew terms, one of which implies a *heap*, and the other a *witness* or testimony. The name is synonymously recorded in both languages, and therefore, undoubtedly, in the languages which Laban and Jacob respectively used. The Hebrew was not then the general dialect of the children of Heber.

'And it is equally clear that it was not peculiar to his family. The prophet Isaiah, chap. xix. emphatically calls it the *language of Canaan*.

'In addition to this sacred testimony, we have the names of men and places amongst the old Canaanites, in the time of Abraham, in pure Hebrew. We have Phœnician inscriptions, the fragment of the Punic language, in the Pœnulus of Plautus, and the remains of that language in the island of Malta, as undeniable proofs that the Hebrew was the genuine language of the house of Canaan, which preserved it with little variation to a late age.

'This language could by no means have been communicated by Abraham to the natives of the country. It is certain that he found it, and very probable that he learnt it there. In his conversation with the inhabitants, he must have used their language. It is easy and natural for a stranger to acquire the language of the people amongst whom he settles, especially if it differs from his own only as a dialect: but it is an absolute impossibility for several independent kingdoms, suddenly to accommodate themselves to the dialect of a single sojourner: and the language of the old Canaanites, and of the posterity of Abraham, at least, the house of Jacob, was the same.

'The native tongue of Abraham must have been that which was spoken by his family, in Chaldea and Mesopotamia.—The former name of this very patriarch seems to be referable to the Chaldaic דַּסָּה or דַּסָּא, *to be dejected or cast down*, rather than to the Hebrew דָּבָר, *exalted, lofty*.' p. 96.

Of these various opinions, all are ingenious, most of them hypothetic, and some of them novel. We shall briefly notice, in their order, such of them as require attention. We have not the smallest doubt that the antediluvian world, in the course of sixteen centuries, had made very considerable acquisitions in most of the arts, sciences, and manufactures, studied in modern times: we know well, from the few facts recorded of them, and altogether agree with Mr. Davies on this subject, that they had 'several positive institutions connected with religion and morality, which were afterwards revived and enforced by the law of Moses;' such as marriage, sacrifices, and a ritual, if not a hierarchy; they were shepherds, agriculturists, and architects; instructed in natural history, navigation, and astronomy. The building of the ark alone is a proof of a very astonishing degree of scientific, as well as mechanical, skill; but to maintain that the whole cyclopædia of antediluvian knowledge could be centred in Noah and his three sons, and by them communicated to their immediate descendants, is a doctrine we cannot altogether accede to. The object of our author is to prove that 'man was not naturally nor originally a savage;' that Adam, though not peculiarly endowed, soon became a man of speech and general knowledge; and that the accumulated discoveries of his descendants, in the primitive world, were transmitted through Noah to the secondary. In his antediluvian state, Noah appears to have been a husbandman—a planter of vineyards—and, from the construction of the ark, he must also have been a most excellent mechanic; but it is impossible that either himself or his sons could have taught every anterior art and science: and had they even enjoyed the capacity, they would not have possessed the means. How, for instance, were they to be supplied with the various metals requisite for mechanical tools? or, allowing them to have been acquainted with the art of mining, and would consent to its deleterious practice, is it to be conceived that they could have amalgamated and moulded such metals into the different forms they would have required? Practical mechanics, and indeed practical science of almost every kind, must have advanced with slow and hesitating step towards any degree of perfection after the flood; the grandsons of Noah, from the mere want of means, *must* necessarily have been *barbarians*, in comparison with the last antediluvian age, and many centuries must have been requisite to have recovered even the learning and dexterity that had been lost in the common ruins of the world—a recovery which, with regard to many of the families of the Noachidæ, has never perhaps been effected to this day; and hence the multitude of savage and uncivilised nations that are still found in every quarter of the world.

For the same reason we think the conclusion is far too hastily drawn, that such distant territories as Spain, and especially that Britain, was 'colonised by those who were born within a cen-

tury of the deluge.' What was Britain at this period? was it an island, or a part of the European continent? Its geographic site must, at all adventures, have been considerably changed by the flood:—as an island, it could scarcely have been known before the deluge; and a single century does not afford time enough to have traced it either over land, or by a fleet and voyage of discovery.

As to languages, they are all of them the gift, either mediately or immediately, of the Almighty; and we have no more idea, therefore, of the intrinsic sanctity of one, than of another—of the Hebrew, in which the Old Testament is for the most part written, than of the Greek, which is the medium of the new. But we think that the Hebrew has at least as good a chance of having been the primitive language as any other: that it was the tongue of the Canaanites as well as of a great part of the descendants of Heber, instead of opposing, is strongly in favour, if not of its primitive use, at least of its original universality. It is said that the barbarous jargon of the Esquimaux is the same, or nearly the same, as that of the Greenlander; but instead of conceiving that the Greenlander was taught it by the Esquimaux, it is far more rational to conjecture that both nations derived it from a common source. The Hebrews themselves—although, from their suffering a part of the Bible even to the present day to remain in Chaldaic, they do not appear to have entertained any hostility against this language—at no time regarded it as their own: they acquired it, perhaps, by compulsion, during their captivity at Babylon: but they rejected it as soon as they were restored to freedom. From whom the Chaldees or Chasdim descended, is an undecided question, notwithstanding the opinion of Josephus, as it is also, at what time the ancestors of Abraham first settled amongst them in their city of Ur. We know that his father Terah was an inhabitant of it; for one of his three sons was born and died there; and, for any thing we are told to the contrary, he first of all might have migrated to this region. Allowing then the Hebrew to have been the vernacular tongue of these descendants of Heber, as is commonly conjectured to be the fact, Terah, or whosoever of them earliest fixed here, would have had to learn a new language on his associating with the Chaldeans, instead of Abraham on his settling in Canaan. It is probable that such ancestor and his family did acquire this language; and that for a long time afterwards they occasionally used it, in conjunction with their own, which it is not to be supposed they would readily relinquish. Abraham, in such case, therefore, was well qualified for the purpose for which he was immediately ordained, a separation from his father's house, and a traveller into a foreign land. When he reached Canaan, where we agree with our author that the Hebrew was vernacularly

spoken, he had no new tongue to acquire—a difficulty; indeed, which it is nowhere intimated to us that he ever had to contend with; and when his grandson Jacob returned afterwards to the same country, it is not to be wondered at, that, instructed as he had been in all the philology of his fathers, he was able to understand the house of Laban, whether they addressed him in Chaldaic or Hebrew. And upon no other conjecture is this difficulty so easily to be elucidated. Upon our author's conception, who does not suppose either Abraham or his descendants to have been acquainted with more than one language at a time, and contends that their native tongue was the Chaldaic, they must have been continually learning and unlearning. Abraham must have forsaken the Chaldaic, and acquired the Hebrew. How his confidential servant was to have corresponded with the house of Nahor, when commissioned to inquire for a wife for Isaac, or how Isaac and Rebekah first conversed when introduced to each other, we are not informed. When Jacob, however, stationed himself in Padan-aram, he, on the contrary, must have forsaken the Hebrew, and exchanged it for the Chaldaic; Joseph, and eventually his brethren, must have unlearned the Chaldaic for the Egyptian; on returning to Canaan, the Egyptian must have once more given way to the Hebrew, the vernacular tongue of the country; during the Babylonish captivity, the Hebrew again, it should seem, must have sunk; and as to what was the cause of its last revival, we are left completely in the dark. The Persians, even to the present day, speak the Arabic in conjunction with their own tongue; their writers adopt the Arabic characters; and their poets do not hesitate to blend whole verses of Arabic with their own compositions. A similar sort of good will seems to have existed, from a very early period, between the Hebrew and Chaldaic.

If the Hebrew were not the primitive language of mankind, what language was? And here again we are surrounded with the *palpable obscure*.

‘When I consider,’ says our author, ‘the leading ideas into which many of the (Hebrew) roots are resolved, such as the most subtle actions and properties of light, heat, air, spirit, attraction, motion of the heavenly bodies, &c. it occurs to me that, if the Hebrew language was at once delivered to Adam, he must either have possessed a language which he could not possibly have understood, or else he must have been minutely instructed in the most refined philosophy, and the most hidden secrets of nature: both which I think equally improbable.

‘That any living language, whatsoever, should have remained in the same state, from the Creation, to the time of Moses, is a thing in itself of the utmost improbability. During this period of 2500 years, human society had undergone the greatest changes imaginable.

It had begun in one simple, inexperienced family, whose ideas and knowledge of things, and consequently, whose occasion for a variety of words was daily progressive. It had afterwards expanded into large communities, and divided into powerful states, had been adorned by the acquisition of arts and sciences, and diversified by the various habits, pursuits and situations of life. A second time it had been reduced to a single family, and a second time had enlarged itself, under the like variety of circumstances. Had no occasion occurred, during such an eventful interval, for the introduction of new terms and phrases, or the affixing new meanings to those already in use?

‘Without a continual succession of miracles, it is impossible to imagine one vernacular idiom as still remaining, under these circumstances, unalterable in its structure, its grammar, the mode of its pronunciation, and the extent of its vocabulary.’ p. 90.

The beginning of these remarks is as adverse to almost every other language as to the Hebrew. How *minutely Adam was instructed in the most refined philosophy, and the most hidden secrets of nature*, we do not pretend to know precisely; but if he were as well taught in other arts and sciences as he appears to have been in natural history and agriculture, and, consequently, in the use of the *instruments* necessary for the latter, as he is reported to have been, Gen. ii. 15. 20; no difficulty in the formation of a copious, and even a philosophic language would have existed on this account. The fact is, that his general knowledge, and the language by which he communicated it, must have been altogether miraculous; and when we are once compelled to admit the medium of a præternatural power, who shall set bounds to its operation? Our author obviously refers the whole to the mere faculties of human nature: but, in this case, it is impossible for him to have had a language of any kind; he must, therefore, of necessity, have been a savage. Yet the writer's chief proposition is to prove that ‘man was not *naturally* nor *originally* a savage.’ How will he extricate himself from this dilemma? He seems to suppose it impossible, ‘without a continual succession of miracles,’ for a language to exist for 2500 years: yet the Greek has already existed for 3000, and the Hebrew, such as written by Moses, for 3400. If he qualify his proposition by adding that, without a miracle, no language can thus long exist *in the same state*, or without some change in *the mode of its pronunciation, and the extent of its vocabulary*, we grant it to him: but the concession is useless; for a language, so long as it is capable of being understood, is still the same language, be the variations it has undergone what they may. A change in the colour of the hair, the tone of the voice, the features of the countenance, does not unmake the man, so long as his personal identity continues, and his friends are capable of distinguishing him. We

mean not then to contend, that the Hebrew language was that of Adam, or that it is possessed of more intrinsic sanctity than any other: but have merely to remark, as the result of these strictures, that, with all his ingenuity, his learning, and researches, our author has, thus far, made no discovery of consequence in the course of his literary peregrinations; that he has added little to the common stock of knowledge; that he has not conducted us out of the *wilderness* of past ages himself, nor favoured us with a single ray of steady and undecetful light, by which we may detect the proper path for ourselves.

(To be continued).

ART. II.—*Elements of Galvanism, in Theory and Practice; with a comprehensive View of its History, from the first Experiments of Galvani to the present Time. Containing also, practical Directions for constructing the Galvanic Apparatus, and plain systematic Instructions for performing all the various Experiments. Illustrated with a great Number of Copper-plates. By C. H. Wilkinson. 2 Vols. 8vo. 11. 1s. Boards. Murray. 1804.*

GALVANISM, whatever be its affinity with electricity, brings us one step nearer to those singular and unaccountable phænomena which distinguish animals from mere material substances. We begin to perceive the relations of that extraordinary fluid which, from its connexion with the nervous system, is called nervous; and, seeing in one class of animals (the torpedo and electric eel) the power of the Galvanic fluid intimately blended with nervous energy, being able, in others, to excite it by similar means, we almost approach the solution of the problem considered for ages as beyond the power of human comprehension. If, with these, we combine the late discoveries in animal chemistry, they will illustrate each other with singular force, and give almost a clear explanation of the phænomena of the animal œconomy—at least some of its more abstruse branches.

The first and a part of the second volume of this work contain the history of Galvanism: an attempt peculiarly interesting, and at a period so near the discovery that it can be executed completely and satisfactorily. Mr. Wilkinson's model has been the Histories of Electricity and Optics by Dr. Priestley; but he wants that easy, familiar style which makes his prototypes so interesting. Mr. Wilkinson's language is distinguished by a scientific precision which stiffens, and a conciseness which sometimes renders it obscure. He seems deficient also in giving, in particular instances, those comprehensive views which would preclude repetition. Yet, on the whole, his history is

very valuable as a correct scientific survey of the labours of his predecessors in this branch of philosophy, and will be a standard to which future inquirers will look, a foundation on which they may safely build.

If a nerve of an animal be laid bare and surrounded by, or placed on, a metallic substance, and the connecting muscle similarly circumstanced, a communication formed between the two metals will excite a contraction of the muscles. The different metals act as doublers of electricity; and the muscle, in such a situation, is alive to very small charges of this fluid. This is the fundamental fact which constitutes the basis of the science, and is, at the first view, little more than that a charge of electricity, passing through any limb, follows the course of the nerves, and excites a contraction in the muscles. Genius, however, only wants a foundation on which to stand, to move the world: and on this slight, apparently obvious, basis has been raised a superstructure which has afforded a very extensive peep into many of the most secret processes of nature.

The taste which becomes sensible when two metals, one in contact with the upper surface of the tongue, and the other with the under, meet at their other extremity, was noticed by Sultz in 1769, and followed by Fabroni a few years afterwards. The first real discovery, however, was made by Cotugno, in 1788, which we noticed, about that time, in our Journal; and this was the name that, on a late occasion, we could not recollect. In dissecting a mouse, and touching the intercostal nerve with his scalpel, probably while he supported the other part with his forceps or his fingers, he felt an electrical shock. This experiment suggested others to Vassalli, which were published in 1789: but they tended only to show that nature had, according to their interpretation of the phenomena, a power to preserve the electricity of the body after death. Vassalli was not aware that the electricity was excited by the contact of the metals, and that the peculiar susceptibility, from the action of a very small electrical power only remained. This was the opinion that we offered very early; and it is, at this moment, a correct one. Subsequent discoveries have extended the sphere of our knowledge; but they have, at the same time, added to the foundation of the structure.

Galvani, from whom the new science has been denominated, and who has not only engrossed the fame of his predecessors, Cotugno and Vassalli, but of Volta also, retarded rather than promoted our knowledge by observing the Galvanic phenomena in the vicinity of an electrical machine, which probably produced or increased them. When he had ascertained the unassisted influence of the contact of two different metals, he still added to the confusion by the attempt to find, in the muscular fibre, the different and opposite states of the two sides of the

Leyden phial. He still adhered to these two states of the fluid, but had a securer foundation when he considered them as residing respectively in the nerve and muscle: in fact, we have since found that nerve and muscle, as well as other substances not metallic, will supply the place of the two different metals.

Though the theory of Galvani is no longer adopted, the dispute which it occasioned produced some curious and important discoveries. It was found that putrid miasmata, when fatal, destroyed the irritability sooner than death from any other gases, and that animals drowned might be restored by the Galvanic influence. It appeared also, that animals exhausted by Galvanic experiments sooner became putrid than those killed in other ways; which suggests a probable, but by no means a certain inference, that in putrid fevers the nervous fluid is either changed or diminished. Another consequence, drawn by Valli, one of the authors in this controversy, is, that the nervous fluid is not secreted from the blood, but attracted from the earth and atmosphere; an inference not supported by phenomena. Galvani supplied, however, many interesting observations, in consequence of his experiments; particularly in connecting the shock produced by the torpedo with electricity and this new power, if it be such.

Valli next attempted numerous experiments on animals, the result of which was so variable as to furnish no decisive consequence. When a ligature was made on a nerve, it did not prevent the action of the Galvanic power unless the ligature were near the muscle; and when the arc was applied to the muscle and then to the coating, the effect was more powerful than when the first application was to the latter. This we can readily understand, without admitting the consequence to which the author seems partial,—viz. a retrograde motion of the fluid in the nerves; since we know that the nerves, at their extremities, lose the coat, apparently derived from the *dura mater*, and are more exposed to influence of every kind. The existence of animals long after their being deprived of any supply of benign chyle, seems to show, in his opinion, that the source of the fluid is not the blood, but the atmosphere and earth. This conclusion, however, is not warranted by facts. There seems to be in the animal œconomy a large supply of this principle, as is obvious from the long fatigue we can experience without food, and the necessity of only giving some repose to its activity in order that it may regain its efficacy.

Nitrous hydrogen and azotic gases are injurious to the irritability of the muscles, in different degrees; and, after the movement has ceased, it will return by removing the coating lower. This is not very different from the result of some experiments on the nerves, made many years since by Dr. Caverhill, and evinces that the activity of the fluid may be destroyed in one

portion of a nerve, though not in the part below. In fact, there must be anastomosing branches of nerves, or the nervous influence must be furnished by the arteries in different parts of the nerve in its course. Either is probable, but the former more commonly and more extensively takes place.

‘All the facts which have been cited, prove that the voluntary movements of the muscles are performed by a circuit of electricity, or electric battery; and that the other movements, those more especially which depend on the viscera, obey another law which has been already noticed. This is the reason why, when the nerves of the above organs are armed, the exciting arc does not produce in them any sensible change. The heart of a dog, purposely killed for the experiment, did not palpitate, notwithstanding the eighth pair of nerves was armed at the time that the viscus was hot and reeking. The same trial was made on the diaphragmatic, intercostal, and great sympathetic nerves of a horse, with precisely the same result. A fore leg, the brachial plexus of which had been denuded, and enveloped in a small piece of tin-foil, did not become convulsed when the coating and flesh were touched with a silver spoon. A few gentle oscillations of the muscles near the shoulder were, however, perceptible.

‘It appears evident, that M. Valli has adopted an inherent electricity in the different parts of the animal organization, but with this modification, that, according to his theory, the interior of the muscles is negative, and the exterior positive. He accounts for this electrical state of the interior part by the action of a particular power residing in the nerves, the existence of which he seems ready to grant.’ Vol. i. p. 56.

These effects are to be explained, perhaps, by the mixture of the nervous fibres in ganglions. The heart was afterwards made to vibrate, when each side was placed in contact with the more powerful metals, and even in the common mode. The fibrin of the blood is said to contract and dilate from the action of Galvanism.

It is obviously impossible to pursue this analysis with minuteness. Indeed, we could not most distantly, in this journal, follow the progress of Galvanism; and we have only aimed at giving a general idea of the subject, and noticing some important facts in physiology which these experiments have suggested.

The attempts of M. Berlinghieri of Pisa, and some new facts, not sufficiently ascertained, follow. From these, it still continues doubtful whether the Galvanic (that is, the electric) and nervous fluid be the same; but the actual existence of a nervous fluid seems to be established by Galvanic experiments. The following passage, from a letter in which M. Vassalli-Eandi endeavours to confirm the system of Galvani, contains some observations and facts of curiosity.—

“Nevertheless, were I to be called on to give an opinion, I should state my persuasion, that the muscular contractions are produced by

the movement of animal electricity, directed by the conducting bodies of natural electricity: since, without bringing forward, in support of this opinion, the innumerable facts published by doctors Gardini, Bertholon, Cotugno, Galvani, Aldini, Valli, Eandi, Giulio, Rosci, Volta, &c. I shall simply observe that, in nature, each body, in changing its chemical state, changes also the capacity by which it is enabled to contain the electric fluid. That it likewise frequently changes its property, so far at least as electricity is concerned, is a fact which is particularly noticeable in the metallic oxydes. Now, as there can be no doubt but that the air in respiration, and the aliments in digestion, change their chemical state, they must necessarily change likewise their capacity for the electric fluid. Read has demonstrated, that air, in respiring, loses its natural electricity; and it has been proved by me, that urine gives out a negative electricity. I have repeatedly shown to doctors Gerri and Garetti, as well as to the students in medicine and surgery, that blood drawn from the veins, subjected to my electro-metrical apparatus, furnishes a positive electricity. Consequently, the natural electricity of the air, and of the aliments, abounds in certain parts of the body, at the same time that in the same body there are other parts which do not contain a quantity proportioned to their capacity. The electric shocks given by the torpedo, the gymnotus electricus, eels, cats, rats, &c. confirm my assertion. The precise anatomy of animals, will explain to us the reason of this phenomenon, in the same way as the anatomy of the torpedo, communicated to me by Spallanzani, explains the mode in which that animal gives the shocks.

"If to this combination of facts it be added, that the nerves of the torpedo press out and extract the electricity contained in the muscles, as has been experimentally proved, the theory of Galvani becomes in a very great degree probable; seeing that it may with every propriety be observed, that if an electrical movement cannot be noticed, in bringing the conductor near to the muscle, or rather to the nerve, it is because a slight compression is necessary to facilitate the passage of the animal electric fluid, as is observed in the torpedo, which does not give any shock, unless its muscles be slightly compressed." Vol. i. p. 84.

In support of this view, other observations from Buvina are added. The electricity of the blood, he remarks, is positive; that of the excrementitious fluids, negative. In the shivering fit of fever the electricity is negative, in the coldness from fear it is the same. Diseased cats are no longer electrical: so that the electrometer may be called, in the language of Buvina, a *vitalimeter*—or, far more classically and correctly, a 'zoömeter.'

The whole science, however, assumed a new form from the observations and experiments of Volta. His opinion is, that Galvanism consists in artificial electricity, renewed, whenever it is put in motion, by the contact of conductors of a different nature. In this view, the human body is only an electrometer of peculiar sensibility. But whence is this sensibility derived? The artificial electricity does not act on the blood; and it is not easy to say by what peculiar predilection it acts on the nerves,

unless it puts in motion some fluid connected with them; perhaps the same, or a similar one; since the Galvanic organs of the torpedo are constructed like the Voltaic pile, and not peculiarly distinguished, except by the very large proportion of nerves sent to them. The particular observations and experiments, however, of Volta, must be perused in the work itself, where they are minutely detailed. These were published in 1793.

Our countryman Dr. Fowler's work is next examined; but this is more familiar to us. We shall only remark, that he considers electricity and Galvanism to be different, and mentions a curious fact, in which volition seems to impede the action of the Galvanic power. In other instances, Galvanism seemed to pass with equal ease in the direction from the head to the extremities, as in the opposite course. Dr. Fowler discovered that a nerve, seemingly united after division, would not readily admit the passage of the Galvanic influence: so that, as we have always contended, there was no regeneration of the true nervous substance. Tying the artery, equally interrupts the Galvanic influence; but this proves nothing, since we know that the arteries constantly send branches to the accompanying nerves and muscles, without which their power is greatly weakened or lost. The Galvanic influence is apparently limited to one spot; for, when the spinal marrow is touched, only the nerves which are immediately derived from that part seem to be affected. Dr. Wells's experiments in the *Philosophical Transactions* are also noticed; but we need only remark in this place, though not then newly discovered, that charcoal is a powerful conductor of Galvanism, which is alone sufficient to detect its presence, when combined with other bodies.

Mr. Wilkinson next takes occasion, from the experiments of Humboldt, and an *Essay on the Heat of Animals* by M. Josse of Rennes, to engage in some disquisitions respecting the irritability of the vegetable fibre, on animal heat and vitality, as well as on the distinction between sensibility and irritability. Irritability seems, in the opinion of Humboldt, to consist in oxygen. This point, however, has been satisfactorily combated: at least the former conclusion has been too hastily drawn. The same judgement may be formed of another opinion, apparently Mr. Wilkinson's own, where, from the irritability of the mimosa, he concludes that this property may exist without sensation, without perception, and without any suspicion of a nervous system. The conclusion would as well apply to the repulsion of the gold-leaf in an electrometer, and its depression on being touched. A more important part of the chapter is that where the author *

* We scarcely know to whom these opinions are to be attributed; as, if not his own, Mr. Wilkinson occasionally appears to speak from himself.

considers the nervous system as only appended to life, and not constituting it in any respect: on the contrary, irritability is supposed inimical to life, exhausting its powers, and subsisting independently of it. This subject would engage us in too long a discussion: we can only remark, that the error, for such it certainly is, arises from a looseness of reasoning, an inattention to some logical distinctions, and a neglect of definitions.

M. Reinhold's very able 'Review of the different Theories and Opinions relating to Galvanism, *up to the Commencement of 1798,*' is very satisfactorily analysed; but to follow it is unnecessary, as it would be the shadow of a shade.

Humboldt's 'Experiments on Galvanism, and, in general, on the Irritation of the muscular and nervous Fibres,' is the next subject of consideration. Humboldt, who has not, however, obtained the highest credit as an accurate observer or a cautious reasoner, first found that muscular flesh, or the nervous substance, would produce contractions as well as a metallic arc; and that homogeneous coatings would, in certain circumstances, succeed as well as heterogeneous ones. Strong contractions, he asserts, may be excited when the coatings are homogeneous, if united by an exciting substance, containing a heterogeneous one, having one of its surfaces covered by a fluid in a state of vapour. From among the conducting substances, oxygenated metals are excluded, with the exception of oxyd of manganese. Human beings may form a part of the chain, if they hold each other's hands, previously wetted; yet it happens that an individual may be found who does not possess the conducting power. His experiments seem to show that the tendons are truly insensible; and he found that such mushrooms as in putrefying emit a cadaverous smell, are very perfect conductors. The rapidity of the motion of the Galvanic fluid seems equal to that of the electrical; the effects, in the longest circuit, appear to be instantaneous.

Humboldt's 'Experiments on Vegetables, the lower Classes of Animals—rising in the Scale to the Human Race,' are next detailed. The first are not so clearly analysed as to admit of any remark; the others show that the Galvanic fluid acts on the nerves exclusively, and prove not only the existence of a nervous structure, but often the use, as is evident in the nerves of the tongue. The third branch of the fifth pair supplies the organs of taste, and the ninth pair gives activity to its muscles, as Galen formerly suggested; for the Galvanic influence must be applied to the last to excite the motions of the organ. The action of the intestines is apparently obedient to the Galvanic power; and this is an instance of its influence on involuntary muscles. The heart also, under proper management, is affected by this irritation. When applied to any part of the body deprived of its skin by blistering, it gives pain, excites the action

of the denuded vessels, and makes the discharge bloody. The theory of Humboldt is not explained at length; the principles on which it rests we shall copy from the work before us.

'1st, As the organs are enabled to manifest, solely, and by themselves, the phenomena of Galvanism, it is evident that they contain the stimulating cause.

'2dly, Our author points out the necessary conditions to enable the metallic irritation to preserve its efficacy in the different degrees of the diminution of irritability.

'3dly, He gives his theory, which is founded on the existence of a particular fluid, residing in the organs, and on its accumulation, occasioned by the obstacles with which it meets.

'4thly, He attempts to explain all the phenomena, which he establishes on a small number of simple principles.

'5thly, He explains the differences and relations between the Galvanic, electric, and magnetic fluids.

'6thly, He describes the particular effects of oxygen and zinc.

'7thly, He treats of the active atmosphere of living organs, and of the hypotheses which relate to it.

'8thly, and lastly, He expresses his doubt relatively to the explanation of Galvanism given by Creve, who flattered himself that he had discovered the nature of Galvanic irritation, and pretended that, by the means of two metals, or by the means of one metal and a piece of charcoal, the water by which the nerve and the muscle are surrounded is partly decomposed [*decomposed*]; and that the oxygen, being attracted by the carbonated matter, is separated from the hydrogen. He adds, that this decomposition does not take place in the first instance, unless in the portion of water which is in immediate contact with the metallic, or other substances, but that it afterwards extends beyond that point. Chemistry, physiology, and practical medicine, ought, according to Creve, to derive very great advantages from this discovery, on the nature of metallic irritation. He even hopes that its influence will be extended to the different branches of mathematics and natural philosophy.' Vol. i. p. 308.

Some observations on metallic irritation follow, in which the authors attempt to include Galvanism among the chemical stimulants, acting by means of the oxygen produced from the decomposition of water. M. Vassalli-Eandi's letter on the phenomena of the torpedo, which adds nothing to our knowledge of the properties of that singular fish, concludes the chapter.

M. Pfaff's opposition to Humboldt, with an analysis of Lehot's memoir, succeeds. The former combats the conclusions, and even the phenomena, of Humboldt's experiments; but, as we have cautiously avoided mentioning the more disputable parts of that memoir, we need not enlarge on his antagonist's labours. M. Lehot offers nothing which, in the present circumstances, needs to detain us.

The Report of Halle to the French Institute, on the subject of Galvanism, we have already noticed, and we cannot now

follow it particularly: we may, however, remark that the epidermis, like the coats of the nerves, seems to confine its influence; that, like the nervous power, its intensity is, at intervals, followed by relaxation; and that its activity, when exhausted, is recruited by repose. In short, in every instance it resembles the nervous power, naturally or morbidly exerted according to its degree. The system of Galvani, which respects different states of the muscular fibre similar to the Leyden phial, is not supported by these experiments. But it is impossible to follow this report minutely, or Aldini's unsuccessful attempts to oppose the theory of Volta, or at least to reconcile the system of Galvani, his uncle, with that of his more successful follower.

It is with regret that we find our article extended beyond our expectations, and that the subject must be necessarily resumed in another number. Our apology is, that, having on no former occasion met with a complete work on the subject, in the English language, we have endeavoured to bring together the most striking parts of the doctrine, especially as they apply to physiology, the science which it most successfully illustrates.

We shall conclude the present article with a short view of the science as the latest discoveries have left it.—The Galvanic fluid is evidently electrical; for the more decisive phenomena of electricity may be produced by its accumulation in the Voltaic pile. In the experiments on the animal œconomy, we find the rapidity of motion of the Galvanic fluid, its affinity to the nerves, its effects on the muscular organs, similar to those of the electrical: the difference is, that the animal system, when deprived of its integuments, is peculiarly sensible of its power; and, in the original experiment of Cotugno, the electricity of the knife (for no metal is without a portion of this fluid) appeared sensible, when the communication was completed by the nerve being touched by the other hand. The epidermis, we see, prevents the effects of common electricity from appearing in increased muscular contraction. The coats of the nerves have a similar effect, since the power is more sensible, the nearer the coating is placed to the extremity of the nerve. We have said that the union of the two metals, when the arc is complete, forms what is styled a doubler of electricity—that is, renders the electricity of each more obvious. In this case, when the nerves are coated, the very small charge of electricity thus excited becomes sensible in the acutely-feeling organ, and the effects are proportional.

But there is a still more important step in this investigation, which is, that it establishes the existence of a nervous fluid, and explains in some measure its nature. We have now great reason to consider this as identified with the Galvanic, and, of course, not at all, or at least not very, different from the electrical. We have seen that Galvanism produces or excites mus-

cular contraction, that its intensity alternates with relaxation, that its activity is recruited by repose. All this, indeed, may be consistent with the Galvanic fluid, provided it were an exciter of the nervous energy: but we must now add, that a nerve or a muscle may supply the place of a metallic arc; that alternate nervous and muscular substances will form the Voltaic pile. Causes which lessen or destroy the nervous power, equally affect the Galvanic influence; and what appears to exhaust the electricity of the system, exhausts in the same degree the nervous energy and the action of Galvanic powers. To come nearer to the point, the electrical fish is distinguished by organs resembling in structure the Voltaic pile, and is endowed with a large proportion of nervous power: if the structure be destroyed, if the nerves be divided, the torpifying effect is lost: and these fishes are equally Galvanic and electrical — qualities owing to the numerous nerves sent to their peculiar and characteristic organs.

In the progress of the Galvanic power through water, this fluid is evidently decomposed; but, though this change may become subordinately useful in the animal system, it seems to have no share in the principal effects. The source of this fluid we think to be the brain: and while we have no striking instance of a gas being, in any case, secreted, we know that, in many of the secreted fluids, air is loosely combined, and we have no reason to doubt that the electrical may be, in a similar way, combined with the mucous substance with which the nerves are covered. The constant appearance of what is styled the cortical part of the brain, and its recurrence even in the ganglion, and in those nerves whose power is so essential as to be necessarily beyond the reach of accidental injuries, confirm this idea.

We shall, in another number, consider the medical effects of Galvanism, and notice what may remain of its general history.

(To be continued).

ART. III.—*An Inquiry into the Nature and Origin of Public Wealth, and into the Means and Causes of its Increase.* By the Earl of Lauderdale. 8vo. 8s. 6d. Boards. Longman and Rees. 1804.

KNOWLEDGE may be divided into history and theory. It consists wholly in the narration of facts, or in the inferences of philosophy. The relation of phænomena, or observations, or events, is a science of things; the statement of those general propositions which comprehend or classify a multitude of individual cases, is a science of words; and the latter is far

the more important, and the more difficult, study. The incidents of the past are insulated, useless, inapplicable to the direction of future conduct, until they are classed in the mind, reduced under general heads, and thus converted into characters, or symbols, for expressing laws of nature.

Hence, as lord Lauderdale very properly observes in his preface, language must be deemed the principal source of improvement in man. He who makes a careless and improper use of language, often produces much misconception, and lays the foundation of durable errors : he cannot easily record his experience with fidelity ; he cannot possibly generalise with precision, or discover new truth.

Every department of investigation has its physics, and its metaphysics ; its experience to chronicle, and its doctrine to deduce. It is usually expedient, that a division of labour should be resorted to ; and that the assemblage of information should be a different office from that of drawing results. To the statistic inquirer belongs the collection of facts concerning the amount and distribution of the wealth of nations : to the political philosopher, the detection of those principles which define the laws of its accumulation, circulation, and dispersion. To this last topic of disquisition, perhaps the most important and useful which can engage human speculation, lord Lauderdale has devoted his inquiry. He proposes a new definition of the synonyms *money*, *wealth*, and *riches* : he imagines that the theoretic error of the mercantile system arises from not distinguishing between *money* and *wealth* ; and that the theoretic error of the physiocratic system proceeds from not distinguishing between *wealth* and *riches*. *Money* is the practical measure of value ; *wealth* the collective mass, and *riches* the appropriate masses, of things having value.

The first chapter treats of value : it is plain and trite as an old shilling. Every one knows, already, that value depends on the relation between supply and demand ; that wheat, during sieges, may be worth its weight in gold ; and that water fetches a price in cities and in deserts. There is, consequently, no unobjectionable measure of value : silver, labour, corn, all vary in their price according to the subsisting relation between the supply and the demand. Yet as we know sufficiently well what o'clock it is, either by the sun-dial or the watch, although both vary from true time according to the season and the weather ; so, for all practical purposes, the price of money is usually a sufficient standard, although it may occasionally require to be rectified, by ascertaining how much food, or how much labour, at a given time and place, it would have purchased.

The second chapter has more novelty. It attempts to prove that the wealth of the nation does not consist of the sum of individual properties. The argument is stated thus—

‘ It is, however, impossible to subscribe to the idea, that the sum-total of individual riches forms an accurate statement of public wealth. Though the opinion has been universally prevalent, it must be deemed false and unfounded by every man who considers the subject, after having formed, and familiarized himself to, an accurate and distinct opinion of the nature of value.

‘ It must, then, appear, that a commodity being useful or delightful to man, cannot alone give it value; that to obtain value, or to be qualified to constitute a portion of private riches, it must combine with that quality, the circumstance of existing in a certain degree of scarcity. Yet the common sense of mankind would revolt at a proposal for augmenting the wealth of a nation, by creating a scarcity of any commodity generally useful and necessary to man. For example, let us suppose a country possessing abundance of the necessities and conveniences of life, and universally accommodated with the purest streams of water:—what opinion would be entertained of the understanding of a man, who, as the means of increasing the wealth of such a country, should propose to create a scarcity of water, the abundance of which was deservedly considered as one of the greatest blessings incident to the community? It is certain, however, that such a projector would, by this means, succeed in increasing the mass of individual riches; for to the water, which would still retain the quality of being useful and desirable, he would add the circumstance of existing in scarcity, which of course must confer upon it value; and, when it once obtained value, the same circumstances that fix the value of its produce for a certain number of years, as the price of the possession of land which produces food, would equally fix the value of the produce of springs for a certain number of years, as the price of the possession of that which produced drink; and thus the individual riches of the country would be increased, in a sum equal to the value of the fee-simple of all the wells.

‘ But further to illustrate this proposition, that the wealth of the nation, and the mass of individual riches, cannot be regarded as in every respect the same, let us for a moment suppose it possible to create as great an abundance of any species of food as there exists of water: what would be thought of the advice of a man, who should cautiously recommend, even at the moment of the pressure of scarcity, to beware of creating this boasted abundance? for, however flattering it might appear as a remedy for the immediate evil, it would inevitably diminish the wealth of the nation. Yet ridiculous as this opinion might appear, as every thing, which partakes of the abundance of water or air, must at once cease to possess value; it follows that, by occasioning such an abundance, the sum-total of individual riches would most certainly be diminished, to an extent equal to the total value of that species of food, whose value would by this means be destroyed.

‘ When we reflect on the situation of this country, it appears, indeed, almost self-evident, that the sum-total of individual riches cannot be considered as affording an accurate statement of public wealth.

‘ At present, the capital of the national debt amounts nearly to five hundred millions. We have seen, and know, that war, even in

the course of the first year, may sink the value of this capital twenty *per cent.*; that is, that it may diminish the mass of individual fortunes one hundred millions; and thus impose upon any man, who made up the account of public wealth on the principle, that an accurate statement of it was to be derived from adding together the fortunes of individuals, the necessity of saying, that one hundred millions of our wealth had vanished.

‘ But this is not all. The value of many things sinks at the same time. In the value of land, in particular, we have seen a considerable diminution, which would create the necessity of a further reduction in this statement of public wealth. Yet the surface of the national territory remains unaltered; the landlord receives the same rent; the stockholder is paid the same interest; and there is no one thing, on which a man can lay his hand as an article of national wealth, which does not appear to retain the same qualities that rendered it either useful or desirable, and to be in every respect unaltered.

‘ It seems, therefore, apparent, that an increase in the mass of individual riches does not necessarily increase the national wealth; that it is possible to imagine a very important increase of national wealth, which must diminish the mass of individual riches; and that the practice of considering the sum-total of individual riches, as calculated to convey an accurate idea of national wealth, must be regarded as erroneous.’ p. 43.

Lord Lauderdale then proceeds to substitute his own definition of public wealth in the following terms.—

‘ Thus, it becomes necessary to adopt a definition of public wealth, which conveys a different idea of it from that which has been generally received; and it is therefore submitted, that wealth may be accurately defined,—*to consist of all that man desires, as useful or delightful to him.*

‘ But if national wealth is truly and rightly defined, to consist of all that man desires as useful and delightful to him; as, (from the explanation that has been already given of the nature of value, or of the circumstances that entitle any thing to the character which qualifies it for forming a portion of individual riches), we know, that by adding the circumstance of scarcity to the qualities which make any commodity a component part of public wealth, we should give it value, and thus qualify it to form a portion of individual riches, it follows, that individual riches may be defined,—*to consist of all that man desires as useful or delightful to him; which exists in a degree of scarcity.*’ p. 56.

To this doctrine we cannot subscribe. Let us suppose, with his lordship, that the British atmosphere were suddenly to become as powerful a solvent of water as the atmosphere of Africa; that the wells and streams, and cisterns of hoarded rain, could no longer afford unremittingly to supply this increased evaporation; that the water-mills rested in empty river-beds, and the canal-craft stopped in dry ditches; that the meadows were

yellow with drought, and the tongues of men parched with thirst. The proprietors of those springs and aqueducts which continued to yield a desirable supply of water, would undoubtedly be enriched by the change: the fee-simple of all the wells would acquire a new and immense value. Why would this be no addition to the wealth of the nation? Not, as lord Lauderdale supposes, because national wealth is not the sum total of individual properties; but because an equivalent or more than equivalent value would be annihilated elsewhere. Every individual having to purchase water, or to fetch it from afar, would find the value of an hour's labour per day struck off from his income. The water-mills, unable to rival the industry even of the wind-mills, and still less of the steam-engines, would lose rank in the competition, and obtain no grist: their capital value would consequently sink; and, in like manner, that of meadows and canal-shares, on account of the additional expense of irrigation. The sum of these deductions from one set of private properties, might exceed the sum of the additions to another set of private properties: in this case, the national wealth would be diminished by the change. Again—the cheapness of commodities in one respect raises the real price of labour: it renders the work of eight hours a day sufficient for the attainment of all those accommodations which previously required the labour of ten hours a day: it consequently adds to the daily income of every labourer the value of two hours' work. Hence the cheapness of commodities may add to national wealth, if the diminution of the value of the farms producing such cheapened commodities be more than counterbalanced by the increase of the value of the incomes of the industrious.

The third chapter treats of the sources of wealth. Lord Lauderdale resolves them into land, labour, and capital. This specification is not exhaustive. The sea is a vast mine of wealth: it annually yields a stock of salt, of fishes, of coral, of sponge, of shells, and of pearls. The national debt is rather a negative than a positive capital; yet it supersedes a vast labour and expense of tax-gathering, which, but for such a representative coinage, must be carried on by ponderous, voluminous, and personal requisitions.

Nature and labour, or, as the ancients would have expressed it, matter and form, are the elements or primary sources of wealth: but there is a method of *fixing* labour—of hoarding, consolidating, and preserving, in the form of houses, machinery, roads, capital, and institutions, a substitute for much human industry that would else be requisite—which is deficiently expressed and ill defined by the term *capital*. It is the creation, by means of labour, of a permanent source of supply operating in the manner of nature. This *civil enginery*, if we may so call it, in a com-

munity where the social arts have made a great progress, probably exceeds, in productive power, either the nature or the labour called into action.

We scarcely differ from lord Lauderdale as to the leading positions of this chapter; and we think the following axiom equally new and true, that *capital is 'alone useful or profitable to mankind, from its supplanting the necessity of a portion of labour.'*—(See p. 203.)

The fourth chapter attempts to prove the strange paradox, that the accumulation of capital is not a mean of increasing public wealth. Lord Lauderdale seems to forget, that the individual who accumulates, *even if already possessed of as much capital as in the existing state of his knowledge he can use for the purpose of supplanting labour*, vests that capital with a banker, or in the funds, or on mortgage, or on bond; so that it passes circuitously into the hands of those who have *not* all the capital they can use for supplanting labour. Accumulation therefore, in all its forms, tends to increase the productive powers of the commonwealth. The object of this chapter seems to be, to prepare a diversion of the sinking fund from the purchase of capital to the payment of interest. It is evident that the sinking fund operates on the national debt, like the cash at the Bank on bank-notes—it renders the great mass of stock more easily and instantaneously convertible into a solid value. But if there were no daily purchasers, whose wants were nearly commensurate with the amount daily brought to market, the stocks would fluctuate more, and would often be hawked about at the Dutch auction of progressive depreciation, when a large seller came into the Stock-exchange. The purchases of the commissioners, therefore, serve to render circulable an amount of debt which would else be found a cumbrous burden in the money-market. They also tend to raise the price of stock, and thus to cheapen loans to the government. It is wiser, therefore, in the state, both to pay and to borrow as it does, than it would be to borrow less and not pay at all. Besides, the redemption proceeds rapidly, when there is a great demand for capital, and when money obtains a high interest; but it proceeds slowly, when there is little demand for capital, and when money yields a low interest. All this is as it should be.

The fifth chapter treats of the means of augmenting wealth. Of this chapter the most remarkable sections are those which endeavour to refute the doctrine of Adam Smith, that *the division of labour* (as he somewhat equivocally terms it), or the harmonious exertion of force, is the great cause of improvement in the productive power of labour. Lord Lauderdale is for ascribing to machinery, or to the power of supplanting and performing labour by capital, what Adam Smith ascribes to the division

of labour. This chapter is not quite convincingly argued; and yet the corollary is probably well founded.

The work concludes with some acute and valuable observations on the effects of the distribution of riches upon consumption, manufactures, and manners. These remarks deserved to form a separate chapter.

The Appendix contains curious extracts, chiefly from French pamphlets, which elucidate the subjects of inquiry.

This book displays information and research, much readiness and fluency of thought, more perspicuity than precision of style. The subtilty, ramification, and ingenuity of the positions will be admired, where their soundness may be questioned: and the continuation, of which the noble author gives a hope, will be expected with a curiosity commensurate with the gratitude which this effort has inspired.

ART. IV.—*Taylor's Plato.* (Continued from p. 133.)

HAVING noticed, in our last number, Mr. Taylor's theological creed, we now proceed to the translation, the greater part of which is from the pen of that gentleman—he being indebted to Mr. Sydenham for nine dialogues only, and to Mr. West for a tenth. The version of an author so voluminous as Plato, is undoubtedly an undertaking of no common magnitude; and to execute the task in a manner worthy of the original, requires the utmost patience, and the most unwearied application. But if we also consider the many other works in which Mr. Taylor has been engaged, and recollect that, comparatively speaking, he is a young man, the difficulty increases, and almost inclines us to think him no less rapid in composition than the poet who, as Horace tells us,

—In horâ sæpe ducentos
..... versus dictabat stans pede in uno.

In presenting the remains of antiquity in the dress of modern languages, it is necessary to avoid a translation too free and paraphrastic on the one hand, or too literal, and therefore formal, on the other: elegance cannot atone for inaccuracy, nor will accuracy itself atone for extreme inelegance. The best method of avoiding such faults is to imbibe as far as possible the spirit of the original; to consider in what words the author would have conveyed his sentiments, had he lived in our own days; and by these means catch the manner as well as matter of the writer. Longinus, in his admirable treatise on the Sub-

time *, recommends this canon to all who are ambitious of excelling in composition; he directs them to consider how Plato, Demosthenes, or Thucydides, would have expressed this or that thought: and surely it is no less applicable to such as are translating the very models which he holds up for imitation. Mr. Taylor seems, in some measure, to be of our opinion; for, speaking of his translation, he says,

‘ If it had been made with an eye to the judgement of the many, it would have been necessary to apologise for its literal exactness. Had I been anxious to gratify false taste, I should doubtless have attended less to the precise meaning of the original; have omitted almost all connective particles; have divided long periods into a number of short ones; and branched out the strong and deep river of Plato’s language, into smooth, gliding, shallow, and feeble streams. But as the present work was composed, with the hope indeed of benefiting all, but with an eye solely to the criticisms of men of elevated souls, *I have endeavoured not to lose a word of the original, and yet have attempted to give the translation as much elegance as such verbatim accuracy can be supposed capable of admitting. I have also endeavoured to preserve the manner as well as matter of my author; being fully persuaded, that no translation deserves applause in which both are not as much as possible preserved.*’ P. cix.

In judging Mr. Taylor, then, by the rules he has himself laid down, we are reluctantly obliged to say, that his work is very defective, and that he has run into errors nearly allied to those which he has censured in Dr. Spens, whose translation of the Republic he pronounces to be, ‘ in the more abstruse parts, ‘ inaccurate,’ and ‘ to abound in Scotticisms that offend an English ear, and vulgarisms which are no less disgraceful to the translator than disgusting to the reader.’ Of the justice, indeed, or injustice, of the judgement passed on Dr. Spens, as the book is not before us, we have not the means to determine: but we have abundant reason to say that Mr. Taylor is not unfrequently mistaken as to the meaning of his author, and that his translation is so literal as to be generally uninteresting, and sometimes unintelligible.

Who, for instance, would have expected to find the following passage, which occurs in the dialogue termed Euthydemus, thus translated, or rather travestied?—

Φεύγεις, ἔφη, ὦ Σώκρατες, ὁ Διονυσόδωρος, καὶ ἐκ ἐδέλεις ἀπο κρίνεσθαι. Εἰκότως γ’, εἶπον ἐγώ. ἦντων γὰρ εἰμι καὶ τῷ ἑτέρῳ ὑμῶν ὥστε

* Καλὸν ἀναπλάττεσθαι ταῖς ψυχαῖς πῶς ἂν Πλάτων, ἢ Δημοσθένης ὑψώσεν, ἢ ἐν ἱστορίᾳ Θουκυδίδης προσπίπτοντα γὰρ ἡμῖν, κατὰ εἶλον ἐκείνα τὰ πρόσωπα, καὶ οἷον διαπρέποντα, τὰς ψυχὰς ἀνοίσει πῶς πρὸς τὰ ἀνεῖδωλοποιήμενα μέτρα. Long. de Sub. cap. 14.

πολλὰ δὲν μὴ ἢ δύο γε φεύγειν· πολὺ γὰρ πε εἰμι φαυλότερος τῇ Ἡρακλέους, ὃς ἢκ οἷος τε ἦν τῇ τε Ἰδρᾷ διαμάχεσθαι σοφιστρίᾳ ἔσθι, καὶ διὰ τὴν σοφίαν ἀνείσθι, εἰ μίαν κεφαλὴν ἀποτμηθεῖν τοῦ λόγου, πολλὰς ἀντὶ τῆς μιᾶς· καὶ κάρκινον ἑτέρῳ τινὶ σοφιστῇ, ἐκ θαλάττης ἀφίγγμεν, νεωστὶ, μοι δοκεῖν καταπεπλευκότε· ὃς ἐπειδὴν αὐτὸν ἐλύπει ἔτως, ἐκ τῇ ἐπὶ ἀριστερὰ λέγων καὶ δάκνων, τὸν Ἰόλεων τὸν ἀδελφεὶδὲν βοηθὸν ἐπεκαλέσατο. Plato, tom. i. p. 297. B. VI. Ed. Steph.

Who, we say, could have expected to have found this passage thus translated?

‘ You fly, Socrates, said Dionysodorus, and are not willing to answer.—It is reasonable that I should, said I; for I am inferior to either of you—so that there is abundant necessity that I should fly from two; for I am much more imbecile than Hercules, who was not able to contend with the hydra (a sophist, who by her wisdom, if one head of the discourse was cut off, presented many instead of one), and at the same time with the crab (a certain other sophist, who, as it appears to me, recently drove on shore from the sea); and when Hercules had, in a similar manner, tormented the crab, by speaking to and biting him on the left-hand-side, he called upon Iolaus, the son of his brother, to assist him.’ Vol. v. p. 340.

In this passage, which Mr. Taylor has tortured into absolute nonsense, Socrates pleasantly represents the hydra and crab as two sophists, with both of whom Hercules was unable to contend at once; but was obliged to call in to his aid Iolaus, his nephew. It should therefore have been translated thus—

‘ For I am much inferior to Hercules, who was not able to contend with the hydra, a perfect mistress of sophistry, who by her skill, when one head of the argument was cut off, sent forth many in its place, and with the crab, another sophist, lately arrived from abroad, as I conjecture: so when the latter harassed him from the left with his troublesome addresses, he called upon Iolaus, his nephew, to assist him.’ The ὃς αὐτὸν ἐλύπει, is clearly the crab, not Hercules. So again, a few pages afterwards, the following passage occurs, which shows Mr. Taylor to have mistaken his author, and that, too, most grossly.—Socrates, in relating to Crito the conversation which had passed between himself and the sophists Euthydemus and Dionysodorus, is made to say—

‘ Here indeed, Crito, there was not any one present who did not, in the highest degree, praise what was said; and the men were almost ready to die with laughing, applauding, and exulting. For, before this, the lovers alone of Euthydemus applauded every thing that was said in a very beautiful manner; but here, not far from the pillars in the Lyceum, they applauded the men, and were delighted with what they said.’ Vol. v. p. 347.

It may appear almost incredible that Mr. Taylor should have converted a fine hyperbole into what has little or no meaning;

yet such is the fact : for what he translates—' not far from the pillars in the Lyceum they applauded the men,' &c. ought to have been translated—' the very pillars in the Lyceum were almost ready to applaud the two men, and to express their delight—ἐν ταῦθα δὲ, ὀλίγη καὶ οἱ κίονες οἱ ἐν τῷ Λυκείῳ ἐθορύβησαν τ' ἐπὶ τοῖν ἀνδρῶν καὶ ἡσθήσαν.' Plat. tom. i. p. 303. B. Ed. Steph.

To give a single instance more.—In the speech of Alcibiades, at the close of the dialogue termed *The Banquet*, a circumstance is recorded, which Mr. Taylor thus represents—

' Further still, O fellow guests, it was worth while to behold Socrates when our army fled from Delium ; for I happened to be in the battle among the cavalry, but Socrates among the foot. The ranks, therefore, being broken, he and Laches retreated ; and I meeting with and seeing the troops, exhorted them to take courage, and said that I would not abandon them.' Vol. iii. p. 527.

* Ἐπὶ τοῖνυν ὦ ἄνδρες, says the speaker, ἄξιον ἦν θεασάσθαι Σωκράτη, ὅτε ἀπὸ Δελίου ἀνεχώρει τὸ στρατόπεδον. ἔτυχον γὰρ παραγενομένου ἱππὸν ἔχων, οὗτος δὲ ὄπλα. ἀνεχώρει ἂν ἐσκεδασμένων τῶν ἀνθρώπων οὗτος τε ἄμα καὶ Λάχης. καὶ ἐγὼ περιτυγχάνων, καὶ ἰδὼν, εὐθὺς παρακελεύομαι τε αὐτοῖν θάρρειν, καὶ ἔλεγον ὅτι οὐκ ἀπολείψω αὐτούς. Vol. iii. p. 221. A.

The very context proves that it was not the troops with whom Alcibiades met ; that it was not the troops whom he saw. They were dispersed ; the ranks were not merely broken, but the soldiers had betaken themselves to a disorderly flight (ἐσκεδασμένων τῶν ἀνθρώπων). Laches and Socrates were the persons whom he saw ; Laches and Socrates were the persons whom he met with ; whom he exhorted to take courage ; whom he promised not to leave. Not a syllable is said of his falling in with any other troops ; and the language precludes all doubt upon the subject ; it is αὐτοῖν and αὐτῷ in the dual, not αὐτοῖς and αὐτῆς. But Mr. Taylor's manner of rendering the passage manifestly implies the contrary.

It is not, however, our intention to dwell at present upon the many mistakes of this sort, which we have met with in these volumes, as we shall have occasion to speak of them hereafter ; we choose rather to lay before our readers a few extracts, such as may enable them to judge of the general style of the translation ; which, we must be allowed to think, would have been more agreeable to every reader, if the frequent occurrence of such expressions as *anagogic*, *dianoëtic*, *doxastic*, *idiom* (ἰδίωμα), &c. had been avoided. Mr. Taylor, it is true, furnishes us with a list of these *Anglo-gracisms* ; but they might, we think, and should, have been avoided.

The first specimen with which we shall present the reader, is taken from the celebrated dialogues, entitled *The Republic*.

In the opening of that work, Socrates is represented as inquiring of Cephalus, a man far advanced in years, what was his opinion concerning old age? The old man's reply to this interrogation is replete with the justest sentiments, clothed in most beautiful language. The following is Mr. Taylor's translation of this highly-finished passage, and it is in his best manner—

‘ I would gladly learn from you,’ (says Socrates) ‘ as you are now arrived at that time of life which the poets call the threshold of old age, what your opinion of it is; whether you consider it to be a grievous part of life, or what you announce it to be? And I will tell you, Socrates, said he, what is really my opinion; for we frequently meet in one place several of us who are of the same age, observing the old proverb. Most of us, therefore, when assembled, lament their state when they feel a want of the pleasures of youth, and call to remembrance the delights of love, of drinking, and feasting, and some other akin to these; and they express indignation as if they were bereaved of some mighty things. In those days, they say, they lived well, but now they do not live at all; some of them, too, bemoan the contempt which old age meets with from their acquaintance; and on that account also, they lament old age, which is to them the cause of so many ills. But these men, Socrates, seem not to me to blame the real cause; for, if this were the cause, I should likewise have suffered the same things on account of old age; and all others, even as many as have arrived at these years: whereas I have met with several who are not thus affected, and particularly was once with Sophocles the poet, when he was asked by some one, How, said he, Sophocles, are you affected towards the pleasures of love? Softly, friend, replied he: most gladly indeed have I escaped from these pleasures, as from some furious and savage master. He seemed to me to speak well at that time, and no less so now; for certainly there is in old age abundance of peace and freedom from such things: for when the appetites cease to be vehement, and are become easy, what Sophocles said certainly happens; we are delivered from very many, and those too insane masters. But with relation to these things, and those likewise respecting our acquaintance, there is one and the same cause: which is not old age, Socrates, but manners: for if indeed they are discrete and moderate, even old age is but moderately burthensome: if not, both old age, Socrates, and youth are grievous to such. Being delighted to hear him say these things, and wishing him to discourse further, I urged him, and said, I think, Cephalus, the multitude will not agree with you in those things; but will imagine that you bear old age easily not from manners, but from possessing much wealth; for the rich, say they, have many consolations. You say true, replied he; and there is something in what they say, but not so much as they imagine. But the saying of Themistocles was just, who, when the Seriphian reviled him, and said that he was honoured not on his own account, but on that of his country, replied, that neither would himself have been renowned had he been a Seriphian; nor would he, had he been an Athenian. The same saying is justly applicable to those who are not rich, and bear old age with uneasiness; that neither would the worthy man, were

he poor, bear old age quite easily; nor would he who is unworthy, though enriched, ever be agreeable to himself.' Vol. i. p. 106.

We might point out several passages in the above extract, which an adherence to the Greek idiom has rendered harsh to an English ear; a fault which might have been avoided, without offering the smallest violence to the meaning of Plato, and without departing in any respect from literal exactness.—But it is unnecessary to do so; any one that reads it must observe this.—We proceed therefore to make a few more quotations from the translation, in order that a just idea of its merits may be formed. In a work so voluminous, it is difficult to make a choice, or to say what particular parts have a preferable claim to our notice: but we think that the following is worthy of attention, as furnishing a very enlarged, and, considering the times in which the author lived, a very just opinion on an important question respecting the moral government of the world. Speaking of the nature of poetic fables, and the pattern after which they ought to be constructed, he says—

' God is always to be represented such as he is, whether one represent him in epic, in song, or in tragedy. This ought to be done. Is not God essentially good? and is he not to be described as such?—Without doubt.—But nothing which is good is hurtful, is it?—It does not appear to me that it is. Does then that which is not hurtful ever do hurt?—By no means. Does then that which never does any hurt do any evil?—Nor this neither. And what does no evil cannot be the cause of evil, how can it? But, what! Good is beneficial!—Yes. It is then the cause of welfare?—Yes. Good therefore is not the cause of all things, but the cause of those things which are in a right state; but is not the cause of those things which are in a wrong.—Entirely so, said he. Neither then can God, said I, since he is good, be the cause of all things as the many say; but he is the cause of few things to men: but of many things he is not the cause; for our good things are much fewer than our evil: and no other than God is the cause of our good things; but of our evils we must not make God the cause, but seek for some other. You seem to me, said he, to speak most true. We must not then, said I, either admit Homer, or any other poet, trespassing so foolishly with reference to the gods, and saying, how

' Two vessels on Jove's threshold ever stand,
The source of evil one, and one of good.
The man whose lot Jove mingles out of both
By good and ill alternately is rul'd.
But he whose portion is unmingled ill,
O'er sacred earth by famine dire is driv'n.'

' Nor that Jupiter is the dispenser of our good and evil. Nor, if any one say that the violation of oaths and treaties by Pandarus was effected by Minerva and Jupiter, shall we commend it. Nor that

dissension among the gods, and judgement by Themis and Jupiter. Nor yet must we suffer the youth to hear what Æschylus says; how,

‘ Whenever God inclines to raze
A house, himself contrives a cause.’

‘ But if any one make poetical compositions in which are these iambics, the sufferings of Niobe, of the Pelopides, or the Trojans, or others of a like nature, we must either not suffer them to say they are the works of God; or if of God we must find that reason for them which we now require, and we must say that God did what was just and good, and that they were benefited by being chastised: but we must not suffer a poet to say that they are miserable who are punished; and that it is God who does these things. But if they say that the wicked, as being miserable, needed correction; and that in being punished they were profited by God, we may suffer the assertion.’ Vol. i. p. 222.

Such sentiments as these are highly worthy of the philosopher Socrates, and his disciple Plato. Had the ideas of the latter upon subjects of the first importance to the happiness of man been equally unexceptionable, the encomium which Mr. Taylor has passed upon the Republic, when he affirms it to be ‘ a polity perfect in all its parts;’ and asserts that ‘ it may be considered as one of the greatest and most beneficial efforts of the human intellect, that *has appeared, or ever will appear* in any of the infinite periods of time,’ might have passed as innocent, though greatly overcharged. We should have considered it as a panegyric, that might claim a relationship to some modern compositions, in which much more is said than is really meant; and which, in pronouncing their heroes the wisest and best of men, only signify that they possess some wisdom, and are not destitute of every virtue. But the Republic, in some of its essential parts, is founded on principles so horrid; and Mr. Taylor seems so much in earnest in all the compliments he pays to Plato, that we cannot pass by the paragraphs in which they are contained, without expressing our pity, and declaring our detestation of them. Could the theory of the author be reduced to practice, it must lead to the worst actions of the most unenlightened times; and, instead of proving ‘ the best and most beneficial effort that ever has been, or ever will be produced by the human intellect’ (we did not know before that Mr. Taylor was a prophet), it would be an abundant source of cruelty, and a never-failing cause of guilt. The exposure of infants, the abolition of the rites of marriage, the destruction of all parental and filial affection; we did not expect an approbation of such a scheme even from the translator: and although the disciples of the modern school of philosophical infidelity might approve some parts of it; yet even they would start back with horror from the murder of unoffending innocence, pro-

posed on the principle of expediency—that of preventing an increase in population! However the custom of a neighbouring commonwealth might have reconciled it to Plato's ideas of propriety, the proposal adds not to our opinion of his judgement or humanity. If a superstructure, founded on such a basis, be 'the greatest effort of the human mind,' we thank God for that inferior degree of intellect, which is alike incapable of admiring or recommending it.

'It appears' (says Plato) 'that our rulers are obliged to use much fiction and deceit for the advantage of the governed; and we said somewhere, that all these things were useful in the way of medicines—and rightly said he. This piece of right now seems not to be most inconsiderable in marriages, and the propagation of children. How now? It is proper, said I, from what we have acknowledged, that the *best men embrace*, for the most part, the *best women*; and the *most depraved men*, on the contrary, the *most depraved women*; and the *offspring of the former is to be educated, but not that of the latter*, if you desire to have the flock of the most perfect kind; and this must be performed in such a manner, as to escape the notice of all but the governors themselves, if you would have the whole herd of the guardians to be as free from sedition as possible.' Vol. i. p. 298.

Καὶ τῶν μὲν τὰ ἐκγονα τρέφειν, τῶν δὲ μὴ' is the original of this monstrous sentiment; a sentiment on which Plato seems to dwell with pleasure; for within the space of two pages it occurs again, coupled with the doctrine of that free and promiscuous intercourse which he allows to the sexes.

'I imagine, that when the women and men exceed the age of generating, we shall permit the men to cohabit with any *women they incline* (ἢ ἂν ἐθέλωσι), besides their daughter and mother, and those who are children of their daughters; or those upwards from their mother: and so likewise the women to embrace any but a son and father, and the children of these, either downwards or upwards: all this liberty we will allow them, after we have enjoined them to attend carefully in the first place, *if any thing should be conceived, not to bring it into light; but if, by any accident, it should be brought forth, to expose it as a creature for which no provision is made.*' Vol. i. p. 300.

It is almost needless to observe that, 'with any women they *incline*,' instead of they '*choose*,' is not allowable; but we must say Mr. Taylor is less attentive to his expressions than he ought to have been. The opening of the following passage, which we produce as a further proof (if further proof be wanted) of the free intercourse that Plato allows to the two sexes, will show this.

'We do not here, said I, good Adimantus, as one may imagine, enjoin them many and great matters, but such as are all trifling, if they take care of one grand point, as the saying is, or rather that which is sufficient in place of the grand. What is that? said he. Educa-

tion, said I, and nurture; for if, being well educated, they become temperate men, they will easily see through all these things, and such other things as we omit at present, respecting women, marriages, and the propagation of the species. *For these things ought all, according to the proverb, to be ENTIRELY common among friends.*' Vol. i. p. 265.

This requires no comment: it speaks for itself; and it demonstrates, beyond all contradiction, the absurdity of the principle on which the Republic is erected. We shall quit this subject, after producing one passage more, in which the extinction of all filial and parental affection is enjoined, as necessary to the well-being of this form of polity. If any man can seriously believe a system, which is erected on such unnatural principles, to be 'the greatest effort of the human mind,' we envy him not: the soundness of his understanding must be equal to the goodness of his heart.

'And those of the youth who distinguish themselves, whether in war or any where else, ought to have rewards and prizes given them, and the most ample liberty of embracing women, that so, under this pretext likewise, the greatest number of children may be generated of such persons. Right. And shall the children always as they are born be received by magistrates appointed for these purposes, whether men, or women, or both? for the magistracies are in common to women as to men. They are so. And when they receive the children of worthy persons, they will carry them, I imagine, to the nursery, to certain nurses dwelling apart in a certain place of the city. But the children of the more depraved, and such others as are any way lame, they will hide in some secret and obscure place, as is proper. If they want, said he, the race of guardians to be pure. And shall not these take care likewise of their nursing, in bringing to the nursery the mothers when their breasts are full, *practising every art, that no one know her own child*, and in providing others who have milk, if these shall prove insufficient? And they shall likewise take care of these nurses that they suckle a competent time: and they shall appoint the nurses and keepers to be wakeful, and to take every other necessary toil.' Vol. i. p. 299.

The last sentence, by the way, is falsely translated; it ought to have been—'And they shall likewise take care that these give suck for a sufficient time; but to watch over the children, and every other labour, they shall assign to the nurses.' The original is, 'Ουκὲν καὶ τροφῆς ἔτοι ἐπιμελήσονται, τὰς τε μητέρας ἐπὶ τὸν στήθον ἄγοντες ὅταν σπαργῶσι, πᾶσαν μηχανὴν μηχανώμενοι ὅπως μηδεμίᾳ τὸ αὐτῆς αἰσθητῆται, καὶ ἄλλας γάλα ἐχούσας ἐκπορίζοντες ἂν μὴ αὐταὶ ἱκαναὶ ᾖσι. καὶ Αὐτῶν τοῦτων ἐπιμελήσονται, ὅπως μέτριον χρόνον θηλάσωσι. ἀγρυπνίας ΔΕ καὶ τὸν ἄλλον πόνον τιταῖς τε, καὶ τροφῆς παραδύσσει. Here Δε clearly shows the τροφοὶ and τιταῖς to be distinct from those who are designated by αὐτῶν τέτων, and who are undoubtedly αἱ γάλα ἐχούσαι. This every school-boy knows,—though the translator of Plato, and of

a host of other writers, is ignorant of it. Indeed we are astonished to find a man, who has called in question the talents of the whole world, and who pretends to a profound knowledge of Grecian literature, committing mistakes so glaring. Surprised, did we say? let us correct the expression: let us rather say *not* surprised; for modesty and merit are generally companions. Take another instance of Mr. Taylor's *accuracy*—

'Physicians would become most expert if, beginning from their infancy, they would in learning the art be conversant with the greatest number of bodies, and these the most sickly; and laboured themselves under all manner of diseases, and by natural constitution were not quite healthful; for it is not by the body, I imagine, that they cure the body, else their own bodies could at no time be admitted to be of an ill constitution, but by the soul; which, whilst it is of an ill constitution, is not capable to perform any cure. Right, said he. *But the judge, friend, governs the soul by the soul; which, if from its childhood it has been educated with depraved souls, has been conversant with them, and has itself done all manner of evil, [it] is not able to come out from among them, so as accurately to judge by itself of the evils of others.*' Vol. i. p. 251.

The paragraph which we have printed in italics, is intended for a translation of the following words—Δικαστῆς δὲ γε, ὦ φίλε, ψυχῇ ψυχῆς ἀρχεῖ. ἢ ἐκ ἐγγυωρεῖ ἐκ νεᾶς ἐν πονηραῖς ψυχαῖς τεθράφθαι τε, καὶ ὠμιληκέναι, καὶ πάντα ἀδικήματα αὐτὴν ἡδίκηκυῖαν διεξελθύνειν, ὥστε ὅπως ἀφ' αὐτῆς τεκμαίρεσθαι τὰ τῶν ἄλλων ἀδικήματα. That is, 'But the judge, my friend, governs the soul by means of the soul; which must not be brought up from its infancy among depraved souls, associate with them, and practise every sort of iniquity, that from its own habits it may judge with accuracy of the vices of other men.' Had Plato intended to express the sentiment, which his translator fathers upon him, he would have used the participles *τεθραμμένη* and *ὠμιληκυῖα*; add to which that *διεξελθύνειν* means not *to come out*, but *to pass through*. The sentence, moreover, is not only falsely translated; it is rendered ungrammatical also by the insertion of the word *it*, which we have inclosed within brackets; nor do we consider 'capable to perform' as strictly proper. We will further beg leave to suggest to Mr. Taylor, that such phrases as '*But when still persisting he does not desist, but enchants his soul, after this it melts and dissolves him, till it liquefies his anger,*' (p. 254) are absolute nonsense: we must also tell him 'that a *handsome plough*, and *to lie handsomely*,' are very bald translations of the original. *Καλόν*, and *καλῶς*, we know were applied by the Greeks to express any thing that was done in a fit and becoming manner; but the words *handsome* and *handsomely*, *beautiful* and *beautifully*, are not used in so extensive a sense. He may consider this as below his notice. But we still esteem custom as the '*lex et norma loquendi*;' and are not induced to alter our opi-

nion by the frequent use of barbarous and uncouth language, which we have met with in this work.

Amidst so much error, and so many mistakes, the translator would have acted prudently, had he shown less arrogance and conceit. It would have been wise in him to have spoken more humbly of himself, and more candidly of those who have laboured in the same field. We are induced to make this observation, in consequence of the very curious, and, as Mr. Taylor esteems it, we suppose, very edifying note, which occurs at p. 390 of the first volume. In this, after attempting to explain a passage which bids defiance to explanation, he adds:—‘*One Massey, who published a Greek and Latin edition of the Republic at Cambridge, in the year 1713, observes, respecting this most obscure passage, that what Plato distinctly means by it, he neither knows nor cares; since it appears to him, that what affords so much difficulty is but of little weight. This,*’ continues Mr. Taylor, ‘*is in the true spirit of a verbal critic**.’ Without pretending to determine in what spirit Massey wrote this, the spirit that dictated the observation we pronounce evident enough. For our own part, we confess ourselves better pleased with the man who candidly owns his ignorance, than with a puffed up and vain-glorious critic, who first fatigues his reader with prolix observations, which it requires the acuteness of an *Œdipus* to understand, and at last speaks the truth, and says he knows nothing about the matter. But we have dwelt sufficiently long upon the Republic: we shall say no more, therefore, upon this part of the performance, except that Mr. Taylor has inserted a very long apology for the fables of Homer; explaining them in the same way that he has explained the sixth book of Virgil, in his curious dissertation on the Eleusinian and Bacchic mysteries; an account of which will be found in our Review for March, 1795.

In a work so extensive as that under our present consideration, we find ourselves, as we before said, perplexed in making a quotation which may give a fair specimen of the talents of the translator, and which, at the same time, will suit the limits of our work. The *Crito*, however, being familiar to every man

* The passage we allude to stands thus in Mr. Taylor's translation:

‘But the period to that which is divinely generated, is that which the perfect number comprehends; and to that which is generated by man, that in which the augmentations surpassing and surpassed, when they shall have received three restitutions and four boundaries of things assimilating and dissimilating, increasing and decreasing, shall render all things correspondent and effable; of which the sesquitercian progeny, when conjoined with the pentad, and thrice increased, affords two harmonies. One of these, the equally equal, an hundred times an hundred; but the other, of equal length, indeed, but more oblong, is of an hundred numbers from effable diameters of pentads, each being deficient by unity, and from two numbers that are ineffable; and from an hundred cubes of the triad. But the whole geometric number of this kind is the author of better and worse generations.’

who has any acquaintance with the writings of Plato, and exhibiting, at the same time, a very dignified picture of the condemned philosopher, seems to claim our notice. Without further preface, therefore, we shall present to our readers an extract from that part of the dialogue which represents Crito as urging his admired and venerable master to use the means contrived for his escape.

Crito. O blessed Socrates, be now persuaded by me, and save yourself. For if you die, not one calamity only will befall me; but exclusively of being deprived of you, an associate so necessary as I have not found any other to be, those, who do not well know me and you, will think that I might have saved you if I had been willing to spend my money; but that I neglected to do so. Though what can be more base than such an opinion, by which I should appear to value riches more than my friends? for the multitude will not be persuaded that you were unwilling to depart hence, though we endeavoured to effect your escape.

Soc. But why, O blessed Crito, should we so much respect the opinion of the multitude? For the most worthy men, whose opinion ought rather to be regarded, will think these things to have been so transacted as they were.

Crito. Nevertheless you see, Socrates, that it is necessary to pay attention to the opinion of the multitude. For the present circumstance now evinces that the multitude can effect not the smallest of evils, but nearly the greatest, if any one is calumniated by them.

Soc. I wish, O Crito, that the multitude could effect the greatest evils; that they might also accomplish the greatest good. For then it would be well; but now they can do neither of these. For they can neither make a man wise nor destitute of wisdom; but they do whatever casually takes place.

Crito. Let these things be so. But answer me, Socrates, whether your concern for me, and the rest of your associates, prevents you from escaping hence, lest we should be molested by calumniators, as having fraudulently taken you from hence; and be forced either to lose all our property, or a great sum of money; or to suffer something else besides this? For, if you fear any such thing, bid farewell to it. *For we shall be just in saving you from this danger, and, if it were requisite, from one greater than this.* But be persuaded by me, and do not act otherwise.

Soc. I pay attention to these things, Crito; and also to many others.

Crito. Do not, therefore, dread these things. For those who have agreed to save you, and to take you hence, demand no great sum for this purpose. And in the next place, do you not see how poor your calumniators are, and, on this account, your liberty may be purchased at a small expence? My property too, which I think is sufficient, is at your service. And if, out of regard to me, you do not think fit to accept my offer, these guests, here, are readily disposed to pay what may be necessary. One, also, among them, Simmias the Theban, has brought with him a sum of money sufficient for this purpose. Cebes, too, and very many others, are

ready to do the same : so that, as I said, neither fearing these things should you hesitate to save yourself, nor should you be troubled on leaving the city (as in court you said you should), from not knowing how to conduct yourself. For in many other places, wherever you may go, you will be beloved. And if you are disposed to go to Thessaly, you will there find my guests, who will pay you every attention, and will render your abode there so secure, that no one in Thessaly will molest you. Besides this, Socrates, neither do you appear to me to attempt a just thing, in betraying when you might save yourself ; and in endeavouring to promote the earnest wish of your enemies, who strive to destroy you. To this I may also add, that you appear to me to betray your own children, whom it is incumbent on you to maintain and educate ; and as far as pertains to you, leave them to the guidance of chance ; though it is likely that such things will happen to them as orphans are wont to experience. However, either it is not proper to beget children, or it is requisite to labour in rearing and instructing them when begotten. But you appear to me to have chosen the more indolent mode of conduct ; though it is proper that you should choose such things as a good and brave man would adopt, especially as you profess to have made virtue the object of your attention through the whole of life. I am, therefore, ashamed both for you, and those familiars, who are our associates as well as yours, lest the whole affair concerning you, should appear to have been accomplished through a certain cowardice, and will be considered as so many ridiculous circumstances which might have been avoided, if we had exerted ourselves even in a trifling degree. See, therefore, O Socrates, whether these things, besides being evil, will not also be disgraceful both to you and to us. Advise then with yourself quickly, though indeed there is no time for consultation ; for on the following night all this must be done. But if we delay, it will be impossible to effect your escape. By all means, therefore, be persuaded by me, Socrates, and do not in any respect otherwise.

‘ Soc. My dear Crito, your alacrity is very commendable if it is attended with a certain rectitude ; but if not, by how much the greater it is, by so much it is the more blamable. It is necessary to consider whether these things ought to be done or not. For I am a man of that kind, not only now but always, who acts in obedience to that reason which appears to me on mature deliberation to be best. And the reasons which I have formerly adopted I am not now able to reject in my present fortune, but they nearly appear to me to be similar ; and I venerate and honour the same principles as formerly ; so that unless we have any thing better to advance at present than these, be well assured that I shall not comply with your request, not though the multitude should endeavour to terrify us like children, by threatening more bonds, and deaths, and ablations of property.’ Vol. iv. p. 231.

With the result of this deliberation every one is acquainted. Neither the entreaties of his friends, nor the love of his family, could shake his firmness. The persons who were intrusted with the interpretation of the law, had judged him worthy of

death: to their decision he deemed it the duty of every good citizen to submit. The sentence, indeed, was cruel and iniquitous; but having been pronounced by constitutional authority, he did not think himself at liberty to controvert it. He may with justice, therefore, be called a martyr to good order and good government, dying, as he did, to maintain the one, and support the other. We observe, by the way, that Mr. Taylor has made a few mistakes in his translation of the above; which, had instances of the sort been less frequent, would have excited no inconsiderable surprise. Such a sentiment as 'we shall be just in saving you from this danger, and if it were requisite from one greater than this,' we were astonished to meet with.—It could require no arguments to convince any man in his senses, that if it was just to save him from breaking his finger, it would be just to save him from breaking his neck.—The manner too in which it is introduced adds to its absurdity.—Crito had been enumerating the probable dangers to which *he* should be exposed in consequence of favouring the escape of his master, and then entreats him not to suffer a thought of these to prevent his attempting it; and adds, 'Ἡμεῖς γὰρ περὶ δικαιοῖ ἐσμὲν, σώσαντές σε, κινδυνεύειν τῶτον τὸν κίνδυνον· καὶ, ἐὰν ὅτι, ἔτι τέττε μείζω.' 'For justice requires us to encounter this danger for your preservation, and even a greater than this, if it should be necessary.'—By what rules of common sense, or common grammar, this could have been supposed to mean 'we shall be just in saving you from this danger, and if it were requisite from one greater than this,' we leave to Mr. Taylor to explain.—Had Plato intended to say so, he would have written *σώσαντές σε ἀπο τῆς τῷ κινδύνου, καὶ, ἐὰν ὅτι, ἔτι τέττε μείζονος*, or something to that effect.—The phrase, *δίκαιοι ἐσμὲν*, which seems to have misled the translator, is equivalent to *equum est*, as we thought every tiro had known.—So again, 'and will be considered as so many ridiculous circumstances which might have been avoided, &c.' is by no means a just representation of the original, which is as follows.

'Καὶ ἡ εἵσοδος [τῆς δίκης *] εἰς τὸ δικαστήριον ὡς εἰσηλθὲς, ἔχον μὴ εἰσελθεῖν, καὶ αὐτὸς ὁ ἀγὼν τῆς δίκης ὡς ἐγένετο· καὶ τὸ τελευταῖον ὅτι τῷ, ὥσπερ κατάγελως τῆς πράξεως, κακίᾳ τινὶ καὶ ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγῆναι ἡμᾶς δοκεῖν (fors. δοκῇ, Mudge), οἵτινές σε οὐ διεσώσαμεν, οὐδὲ σὺ σαυτὸν, οἷον τε ὃν καὶ δυνατόν, ἔτι καὶ σμικρὸν ἡμῶν ὄφελος ἦν.'

The expression *ὥσπερ κατάγελως τῆς πράξεως* is, we think, well rendered by Sallierus '*tanquam ridicula dramatis catastrophe*.' As to *διαπεφευγῆναι ἡμᾶς δοκεῖν*, it can never be forced to mean 'might have been avoided;' and *οἵτινές σε οὐ διεσώσαμεν*, ἢ δὲ σὺ

* Τῆς δίκης delend. ut videtur, adstipulante Fostero. Rev.

αὐτὸν, &c. is almost entirely passed over. The latter part of the quotation will be found also, on examination, to fall short of Plato's meaning.—Flatterers may call our translator the *Greek Taylor*, and he may fancy himself deserving of the appellation. But we, who can judge of his abilities by the specimens alone which he has given of them to the public, must be allowed to consider the blunders which we have already noticed, added to those we shall notice hereafter, as fully justifying us in pronouncing his knowledge of Grecian literature to be extremely superficial, and inadequate to the task he has undertaken.

Among all the writings of Plato which have escaped the wreck of time, the dialogue called *Phædo* has gained the greatest praise. In this he undertook the discussion of a question of more than common interest; one on which the human mind could not reflect a moment without anxiety and fear. What might be the situation of the soul after the dissolution of the body, was a point in which all were concerned, but on which few were satisfied. Some of the most distinguished philosophers had taught that its existence was limited to the duration of the body: others, dissatisfied with a prospect so melancholy, had endeavoured to inculcate a contrary doctrine. From the variety of Plato's knowledge we may suppose him well acquainted with the arguments used by each; and may therefore fairly conclude that his treatise upon the subject contains every thing of value, which had been urged by his predecessors, as well as the most forcible reasoning of his own, in favour of the latter hypothesis. — Mr. Taylor pronounces it perfectly demonstrative, but announces a discovery (these are days pregnant with them) which has escaped the generality of readers; viz. 'that the death spoken of by the author is a philosophic death,' and he fears that 'few of the present day' know, 'that it is one thing for the *soul* to be separated *from the body*, and another for *the body* to be separated *from the soul*.' For our own part, we are not certain that we understand him; or we should be inclined to call it as important a distinction as that of the clown, who said, the magpye was not *white and black*, it was *black and white*. The *demonstration* of the immortality of the soul, as he calls it, is as follows:

'If it is agreeable to you, therefore, and it is requisite to investigate these particulars, let us consider whether the souls of dead men survive in Hades or not. The assertion indeed which we now call to mind is an ancient one—I mean, that souls departing from hence exist in Hades, and that they return hither, and are generated from the dead. And if the case is such, that living natures are again generated from the dead, can there be any other consequence than that our souls are there? for they could not again be generated if they had no subsistence; and this will be a sufficient argument that these

things are so *, if it is really evident that the living cannot be generated from any thing else than the dead. But, if this is not the case, it will be necessary to adduce some other reason. Entirely so (says Cebes.) You should not therefore consider this assertion with respect to men alone, if you wish to learn with facility; but we should survey it as connected with all animals and plants, and in one word with every thing which is endued with generation. Are not all things, therefore, so generated, that they are produced no otherwise than contraries from contraries, I mean those to which any thing of this kind happens†? as the beautiful is contrary to the base, and the just to the unjust; and a thousand other particulars subsist in the same manner. We should consider, therefore, whether it is necessary respecting every thing that has a contrary, that this contrary should be generated from nothing else than that which is its contrary. As for instance, is it not necessary that when any thing becomes greater, it should become so from being before smaller‡? It is so (says he).—And is not the weaker generated from the stronger, and the swifter from the slower? Entirely so.—But what, if any thing becomes worse, must it not become so from the better? And if more just, must it not be generated from the more unjust? How should it not? We have then, says he, sufficiently determined this, that every thing is thus generated, viz. contraries from contraries.—Entirely so.—But what, is there any thing among these, which has a middle subsistence between both (since all contraries are two), so as to cause two generations from this to that, and from that again to this? for between a greater and lesser thing there is an increase and diminution; and hence we say that the one is increased, but the other diminished.—It is so (says he). And must not to be separated and mingled, to be cooled and heated, and every thing in the same manner, though sometimes we do not distinguish the several particulars by names, must they not in reality be every where thus circumstanced, be generated from each other, and be subject to a mutual generation of each into one another? Entirely so, says he.—

‘What then (says Socrates), is there any thing contrary to the being alive, as sleeping is contrary to waking? Entirely so (says he).—But what is this contrary?—To be dead.—Are not these things, therefore, generated from each other, since they are contraries? And since they are two, are there not two generations between them?—How should there not?—I will therefore (says Socrates) tell you what one of these conjunctions is, which I have just now spoken of, and what its generations are; do you tell me what the other is. But I say, that one of these is to sleep, but the other to awake; and from sleeping awaking is generated, and from awaking sleeping; and the generations are on the one hand to be laid asleep, and on the other to be roused. Have I sufficiently explained this to you, or not?—Perfectly so.—Do you, therefore (says he), inform me in a similar man-

* Rather, ‘if it should be made really evident,’ ἐὰν τῷ ὄντι φανερόν γίγνοιτο. Rev.

† It ought to have been, ‘I mean such as have a contrary:’ ὅσοις τυγχάνει ὁ τοιοῦτόν τι. Rev.

‡ Mr. Taylor has omitted the following passage: ‘Οὐκ ἂν καὶ ἑλαττον γίγνεται, ἐκ μείζονος ὄντος πρότερον, ὅστερον ἑλαττον γενήσεται. Rev.

ner concerning life and death. — Do you not say that living is contrary to be dead? — I do. — And that they are generated from each other? — Certainly. — What then is generated from that which is alive? — That which is dead, (says he). — But what (says Socrates) is generated from *the dead*? — It is necessary to confess (says he) that this must be *the living*. — From the dead, therefore, (says he), O Cebes, living things and men who are alive, are generated. — It appears so (says he). — Our souls, therefore (says Socrates), subsist in Hades. — So it seems. — Is not, therefore, one of the generations subsisting about these manifest? for *to die* is, I think, sufficiently clear; is it not? — Entirely so (says he). — What then shall we do? Shall we not render back a contrary generation in its turn, but say that nature is lame and defective in this particular? Or is it necessary to assign a certain contrary generation *to the being dead*? Entirely so (says he). — But what is this? *To be restored back again to life*. — But (says Socrates) if there is such a thing as to revive again, will not this reviving be a generation from the dead to the living? Perfectly so. — This then is agreed upon by us, that the living are generated from the dead no less than the dead from the living: but this being the case, it is a sufficient argument to prove that the souls of dead men must necessarily exist somewhere from whence they may again be generated.' Vol. iv. p. 277.

So weak, so futile, were the arguments by which one of the most distinguished philosophers of antiquity attempted to support his hypothesis. At every step he betrays a consciousness of his uncertainty, his doubts, and his perplexity. Notwithstanding the contempt with which Mr. Taylor treats the moderns, we will venture to assert that the reasons brought by bishop Butler, in his justly celebrated 'Analogy,' to show the probability of the immortal nature of the soul, are much more convincing than any thing which Plato, or his followers, have been able to produce. This it would not be difficult to prove; but here it would be improper. We return therefore to the translation. From this we shall give a single quotation more, in which the conduct of the venerable Socrates in the last moments of his life is held up to our view. — Examples are universally allowed to speak a language much more forcible than the most earnest exhortations: and if any example, merely human, can impress the mind with a just sense of the dignity of virtue, and the peace and serenity which conscious innocence affords; the manner, in which this truly great man met his cruel fate, must produce that effect. The following is Mr. Taylor's translation of this beautiful part of the dialogue: the interesting nature of it must apologise for its length.

'When he' (Socrates) 'had thus spoken he arose, and went into a certain room, that he might wash himself, and Crito followed him: but he ordered us to wait for him. We waited, therefore, accordingly, discoursing over and reviewing among ourselves what had been said; and sincerely thinking that we, like those who are deprived of their father, should pass the rest of our life in the condition of orphans. But when he had washed himself, his sons were brought to him (for

he had two little ones and one considerably advanced in age), and the women belonging to his family likewise came in to him: but when he had spoken to them before Crito, and had left them such injunctions as he thought proper, he ordered the boys and women to depart; and he himself returned to us. And it was now near the setting of the sun: for he had been absent for a long time in the bathing-room. But when he came in from washing, he sat down, and did not speak much afterwards. For then the servant of the eleven magistrates came in, and standing near him, I do not perceive that in you, Socrates, says he, which I have taken notice of in others; I mean, that they are angry with me, and curse me, when, being compelled by the magistrates, I announce to them that they must drink the poison. But, on the contrary, I have found you at the present time to be the most generous, mild, and the best of all the men that ever came into this place: and therefore I am well convinced that you are not angry with me, but with the authors of your present condition. You know those whom I allude to. Now, therefore (for you know that I come to tell you), farewell, and endeavour to bear this necessity as easily as possible. And at the same time bursting into tears, and turning himself away, he departed. But Socrates looking after him, And thou too (says he) farewell; and we shall take care to act as you advise. And at the same time turning to us, How courteous (says he) is the behaviour of that man! During the whole time of my abode here, he has visited and often conversed with me, and proved himself to be the best of men; and now how generously he weeps on my account! But let us obey him, Crito, and let some one bring the poison if it is bruised; but if not, let the man * whose business it is bruise it himself.—But, Socrates, says Crito, I think that the sun still hangs over the mountains, and is not yet set. And at the same time I have known others who have drunk the poison very late, after it was announced to them; who have supped and drunk abundantly, and who have enjoyed the objects of their love. Therefore do not be in such haste; for there is yet time enough. Upon this Socrates replied, Such men, Crito, act with great propriety in the manner you have described (for they think to derive some advantage by so doing), and I also with great propriety shall not act in this manner. For I do not think I shall gain any thing by drinking it later, except becoming ridiculous to myself through desiring to live, and being sparing of life when nothing of it any longer remains. Go, then (says he), be persuaded, and comply with my request.

Then Crito, hearing this, gave the sign to the boy that stood near him. And the boy departing, and having staid for some time, came, bringing with him the person that was to administer the poison, and who brought it properly prepared in a cup. But Socrates beholding the man—It is well, my friend (says he); but what is proper to do with it? for you are knowing in these affairs. You have nothing else to do (says he), but when you have drunk it to walk about, till a heaviness takes place in your legs; and afterwards lie down: *this is the manner in which you should act.* And at the same time he extended the cup to Socrates. But Socrates received it from him, and indeed, Echecrates, with great cheerfulness; neither trem-

* Rather, 'let the man bruise it,' *τοῦτον δὲ ἀβρῶτος*. Rev.

bling, nor suffering any alteration for the worse in his colour or countenance; but, as he was accustomed to do, beholding the man with a *bull-like* aspect, What say you (says he) respecting this portion? Is it lawful to make a libation or not? We only bruise (says he), Socrates, as much as we think sufficient for the purpose.—I understand you (says he): but it is certainly both lawful and proper to pray to the Gods, that my departure from hence thither may be attended with prosperous fortune, which I entreat them to grant may be the case. And at the same time ending his discourse, he drank the poison with exceeding facility and alacrity. And thus far, indeed, the greater part of us were tolerably well able to refrain from weeping: but when we saw him drinking, and that he had drunk it, we could no longer refrain our tears.'

'But he, when he found during his walking that his legs felt heavy, and had told us so, laid himself down in a supine position. For the man had ordered him to do so. And at the same time he who gave him the poison touching him at intervals considered [rather examined] his legs and his feet. And after he had vehemently pressed his foot, he asked him if he felt it. But Socrates said he did not. And after this he again pressed his thighs: and thus ascending with his hand, he showed us that he was cold and stiff. And Socrates also touched himself, and said, that when the poison reached his heart he should then leave us. But now his lower belly was almost cold; when uncovering himself (for he was covered) he said (which were his last words): Crito, we owe a cock to Æsculapius. Discharge this debt, therefore, for me, and do not neglect it.—It shall be done (says Crito): but consider whether you have any other commands. To this inquiry of Crito he made no reply; but shortly after moved himself, and the man covered him. And Socrates fixed his eyes. Which when Crito perceived, he closed his mouth and eyes. This, Eche- crates, was the end of our associate; a man, as it appears to me, the best of those with whom we were acquainted at that time, and besides this the most prudent and just.' Vol. iv. p. 388.

Upon this passage we have only to remark, that Mr. Taylor, as usual, has committed a few blunders. He forgets that Phædo is relating what had already happened, and therefore uses 'he says' instead of 'he said' (εφη): to which we must add, that 'this is the manner in which you should act,' is not the meaning of ὅπως αὐτὸ ποίησεις: it means '*sic mortem tibi parabis.*' The expression is used merely to avoid *verba infesta*; and what is translated *covered* ought manifestly to have been *uncovered*: ἐξεκάλυψεν is the Greek word. We do not wonder at Mr. Taylor's mistaking the sense of a Greek expression; but we do wonder that he was not struck with the absurdity of making Crito a witness to a man's closing his eyes, supposing the man to have been, at the same time, covered. We do not approve moreover of *extended* the cup instead of *presented*; nor does a *bull-like* meet our approbation, instead of a *firm* or *undaunted* look. It is literal, we acknowledge; and so would be *ox-eyed* in Homer, when applied to a goildess.

Mr. Taylor's abilities as a translator are not disgraced by his talents as a critic. We shall give a specimen of his skill in this department, and for the present take our leave of him—The following passage affords him an opportunity of exercising his sagacity.—

'It is just, as it appears to me, to call the offspring of a lion, a lion, and the offspring of a horse, a horse. I do not say that that ought to be the case when something monstrous is produced from a horse, and what is different from a horse; but only when the offspring is a natural production. For if the natural progeny of an ox should generate a horse, the offspring ought not to be called a calf, but a colt. [And if a horse, contrary to nature, should generate a calf, the offspring ought not to be called a colt, but a calf].' Crat. Vol. v. p. 502.

Upon these words Mr. Taylor remarks, 'that a great part of the sentence within the crotchets is omitted in all the printed editions; though Ficinus, as is evident, found it in the manuscript from which he made his translation.' In the Greek, he proceeds, nothing is to be found but *ἐὰν ἑὸς ἐκγονὸν φύσει ἵππος παρὰ φύσιν τέκη, μόσχον, ἢ πῶλον κλητέον ἀλλὰ μόσχον*. Instead of which, he tells us, we must read, *ἐὰν ἑὸς ἐκγονὸν φύσει ἵππον τέκη, ἢ μόσχον κλητέον, ἀλλὰ πῶλον, καὶ ἐὰν ἵππος παρὰ φύσιν τέκη μόσχον, ἢ πῶλον κλητέον, ἀλλὰ μόσχον*. 'Without this emendation,' he observes, 'the sentence is perfect nonsense: yet this has not been discovered by verbalists; a plain proof that they have not read this dialogue with a view to understand it.' This, with some contemptible abuse of Fischer, is the substance of his note—a note worthy of Mr. Taylor's profound knowledge: and should some future editor correct the original by his translation, the *varia lectiones* would be truly amusing. Of the charge of verbal criticism, we most readily acquit him; for never was there a more unfortunate attempt at emendation, than that of this Zoilus of modern times. The original is perfectly right, and makes very good sense; whilst his alteration only corrupts and pollutes the text. He does not understand it;—but what then?—he often misunderstands the most common phrase. Let us, however, tell him what it means:—'If a horse, contrary to nature, should produce that which is by nature the offspring of an ox [namely, a calf] it ought not to be called a colt, but a calf.' Good Mr. Taylor, the order of the words is this—*ἐὰν ἵππος παρὰ φύσιν τέκη ἑὸς φύσει ἐκγονὸν [μόσχον], ἢ πῶλον κλητέον ἀλλὰ μόσχον*. We have enclosed *μόσχον*, and its correspondent English expression, in crotchets, from an opinion of its having crept into the text from the margin, where it was, perhaps, placed as explanatory of *ἑὸς φύσει ἐκγονόν*.

(To be continued.)

ART. V.—*Essays, literary, political, and æconomical.* By John Gardiner, M. D. &c. 2 Vols. 8vo. 18s. Boards. Longman and Rees. 1804.

THESE essays are voluminously printed: they are only six in number; but by subdividing them into minute paragraphs, making a table of contents for each paragraph, interposing prefaces and titles, allowing few words to a line, and few lines to a page, the natural contents of a single volume are dilated into two. A similar tendency to amplification pervades the style: conditional phrases, that rarefy every proposition into thin air, expand, with needless interposition, the sentences as they succeed. The matter, however, surpasses the execution: these essays are far from uninteresting: we shall speak of each in its order.

The first relates to the origin of language. Our author thinks it no otherwise of divine derivation than navigation or mechanics. The Deity bestowed on man faculties which were necessarily to lead to the invention of speech.—He proceeds to investigate the doctrine of one common original tongue; but rather gives his vote than his reasons against such a supposition. If all the families of mankind have descended from a single couple, there must have been an original tongue; but if the earth has been stocked with several distinct and primitive families of men, as Dr. Gardiner maintains, each original family probably invented a distinct language accommodated to the peculiarities of its wants and pursuits. It is an objection to the Hebrew as an original language, that it abounds with anomalies; it has many conjugations. Anomalies and varieties generally result from the confluence of different dialects. But the Hebrew is the original *written* language; for the names of the alphabetic characters are in Hebrew significant and picturesque; whereas their meaning is less obvious and simple in the Greek and other ancient languages, although both the names and figures of their letters derive from the Hebrew.

The doctrine of this writer is thus given.

‘Let us leave these uncertain conjectures for a supposition much more probable—that words would be daily invented and adopted to express new objects, thoughts, affections of the mind, wants, and desires, till a language was formed, imperfect indeed for some time, but intelligible, and always in a state of improvement. Some considerable time would be necessary for the formation of the declensions of nouns; and they would probably undergo, from time to time, many alterations, before their precise form came, by general consent, to be fixed in the language. The formation of the plural number from the singular, by an alteration in the termination of the noun, would be easy; but the formation of the cases, whether by inflection or by prepositions, sometimes called articles, would be difficult. The qua-

ities of persons, and of things, would naturally suggest adjectives ; and pronouns, which give an elegance to language, would soon be invented. The sexes of animals would naturally suggest a distinction by genders ; and what could not be brought under the denomination of masculine or feminine, would fall to be of the neuter gender. But so nice a distinction of genders, in things inanimate, as is to be found in the polished tongues of Greece and Rome, we are not to suppose would take place in rude languages. It is needless to mention adverbs, or such particles as, for the sake of distinctness and elegance, are gradually brought into every language, because I cannot suppose much genius required for their invention. In the first formation of a language, the most difficult part of speech would be the verb. Observing, however, that time was a necessary adjunct of all action, this would naturally lead them to express the time of the action, either by a variation of the termination, or by some word expressive of the time, by which their several moods and tenses would be formed. The passive voice, with the auxiliary verb, so useful in all languages, would likewise be an arduous task ; but time, the conqueror of all difficulties, would accomplish their formation.

‘ From what has been suggested, it will be readily perceived, that the several parts of speech would be gradually brought into use ; but from the penury of words, and some ungrammatical expressions, the language would be to us rude, harsh, and disagreeable. In such a state, it might remain for several ages, with very little alteration ; for, it being intelligible, spoken fluently, and answering all the purposes of language, to tribes or nations in their primitive state, there would be no improvement of it till excited by some necessary alteration in their government or mode of living. A propriety of expression preferable to what was in common use, would from time to time occur to men of capacity and discernment, which must be considered as the dawn of the invention of those natural grammar rules of which every man is more or less capable. By an accumulation of these rules, long before the invention of writing, a grammar for speech would gradually creep into the constitution of every language, which, in succeeding ages, would be improved by a correction of the old, and an addition of new rules, till the language became stationary. From the musical ear of man, which he possesses in so eminent a degree, harsh words would become obsolete, the gaping of vowels at the termination of one word and beginning of another avoided, and a musical arrangement and pronunciation of the language would be sometimes studied.’ Vol. i. p. 26.

Instructive observations occur in the twenty-fourth and thirty-fourth paragraphs, on the manner in which children acquire language.

The second essay treats of the different races of men ; a subject on which Blumenbach has written with anatomical precision and research. The preface apologises in a very satisfactory manner for the supposed heterodoxy of this investigation. We transcribe the passage.

‘ It affords me a most singular satisfaction, that what I have said on the different generations of men, militates not, in the smallest de-

gree, against the history given us by Moses of the progeny of Adam and Eve, from whom the Hebrews *appear* to have sprung. I know it is the general opinion, that Adam and Eve were the first parents of all the inhabitants of the earth. That they were the first progenitors of the Jewish race, *appears* from their history given us by Moses; but he nowhere says, that the Gentiles, cotemporary with the family of Adam, were also descended from him. They *appear* to have been the aborigines of the country, of whose origin Moses is silent, though they were extremely numerous at the death of Abel, in several provinces of the east. Were we to adopt the opinion, that all mankind descended from Adam, then, according to the account given us by Moses, we must believe there were none of the human race alive when Seth was born, except Adam, Eve, and Cain; for Abel left no issue. But when Cain was punished for the murder of his brother, and banished to the land of Nod, God put a mark on him, lest any should slay him; and when arrived at the term of his banishment, he took a wife, built a city, and named it after his first born Enoch. But, on the supposition that none were in that country except Cain, who were to slay him? It would be equally inconsistent to suppose, that Cain built a city without considerable assistance, or that it would remain without inhabitants. These must have been the Gentiles, from whom Cain had taken his wife; for Eve had no daughter till after the birth of Seth. His distinguishing the city by a name presupposes there were cities of other names in the country; as well as his going to the land of Nod shows there were distinct regions and nations at that time.

‘ From the most obvious conclusions to be drawn from these premises, and other passages in the writings of Moses, it is not possible for us to adopt the common opinion of the first parents of the human race, without involving ourselves in the most palpable contradictions. It seems more consistent with reason to believe, that Moses did not, by Adam and Eve, mean the primogenial parents of all mankind: his real intention seems rather to have been, the history and descent of the original founders of the Hebrew and Jewish race, who disdained to be thought the offspring of the progenitors of the common head of the Gentiles. They insisted on an origin more immediately from the Deity, that they might imprint a more peculiar character of dignity and holiness on themselves. The Jews, indeed, above all other men, conceived themselves to be a chosen race; and, being peculiarly distinguished by their descent from Adam, they despised the Gentiles as a species scarcely human. From this pride of descent, and their being a chosen people for the service of God, they were led to be too severe in their treatment of all who were not of their nation. These were the Gentiles, whom they heartily despised and hated, calling them the sons of men, sinners, and beasts; whilst they honoured themselves with the proud appellation of the sons of God, and the country wherein they lived with that of the holy land.

‘ The observations here made, in regard to the Gentiles before the flood, are likewise applicable to their descendants, who lived after that catastrophe. This deluge, mentioned by Moses, is said by him, figuratively, to have covered the whole earth; that is, all that part of the country inhabited by the descendants of Adam, none of whom were saved, except Noah and his family in the ark. It being the his-

tory of Adam and his descendants, which Moses engaged to record ; and all of them having perished in the flood, with the exceptions just mentioned, the whole inhabitants of the earth, meaning the race of Adam, is said at that time to have died ; for the Gentiles, being with Moses of no account, are not mentioned. Those authors of reputation, who have made observations on the strata of the earth, are of an opinion, which is now universally received by all men who have studied nature, that the whole earth has, at some former period, and for many ages, been covered by the ocean. It is unnecessary, here, to give their proofs of this fact, from the petrification of fishes, shell-fish, plants, sea and land animals, and even of men, found in the strata, all over the world, at various depths in the earth ; or to give their reasons for supposing this immersion of the earth to have taken place anterior to the time of the deluge, mentioned by Moses. It is sufficient for me, that it contradicts not the account given us of the flood by that divine legislator, which, from conversations I have had with many pious persons, divines as well as laymen, is believed to have been partial. Indeed, several passages in the writings of Moses corroborate these suppositions ; for the account which he gives of the empire of Nimrod the son of Cush, and grandson of Ham, and of the cities which he built, coincides with a time so soon after the deluge, that there could not have been, according to the Mosaic account of the numbers born to the children of Noah, five hundred of his descendants in the world. It likewise appears from Scripture, that in the time of Abraham, Egypt was a great, civilized, populous, and luxurious kingdom, about three hundred and fifty years after the deluge ; when, it may be presumed, there were not two millions of Noah's race on the earth. It ought also to be observed, that Canaan, the promised land, the provinces of Aram, now known better by the name of Syria, Shinar or Mesopotamia, Armenia, the kingdom of Elam or Persia, and all the other countries of the east, then known, seem to have been at that time fully peopled.' Vol. i. p. 74.

One of the strongest facts adduced by our author in support of his opinion is the following.

' That the negroes are of a distinct race, is evident, from their progeny being a mongrel species, when they cohabit with people of a different nation and complexion ; and most certain it is, that the *fatus in utero*, which is born of a reddish colour, and turns black in a few weeks, owes not its complexion to the influence of the sun. These remarks relative to mulattoes, are not peculiar to blacks ; for they take place between other races, whatever may be their complexion. I have seen the children of a European woman by a Tartar, and of a Chinese woman by a gentleman of this country, and in both cases the mixed breed was most conspicuous : the former took after the father, the latter after the mother. Like observations may be made in every part of the world where conquest or commerce have [*bas*] brought together distant nations who intermarry.' Vol. i. p. 110.

' But when no such marriages have taken place, it will be seen, that tribes and nations of different kinds have the individuals of each kind

remarkably uniform, and differing no less remarkably from the individuals of every other kind. Uniformity, without variation, is the offspring of nature, never of chance, or of any external circumstance; and this is incontestably proved by different races of men living adjacent to one another, exposed to the influence of the same climate, soil, diet, and habits of life, as on the banks of the river Senegal. The black nipple of the Samoides shews them to be a distinct race; and, in an opposite climate, we must pronounce the same in regard to the Hottentots. The remarkable prominence of the pudenda in the females, and their particular complexion, are not the only circumstances which distinguish them from the Caffres, living under the same climate. In confirmation of these observations, that the heat of the climate is not the cause of the black colour of men, it may be farther remarked, that the Abyssinians, who live in as hot a climate as many of the negroes, are of an olive colour; and the women, in the southernmost parts of China, have a very fair complexion.' Vol. i. p. 114.

Our author is not, however, very consistent with himself; for he tells us in his sixty-first paragraph that it seems extremely probable there have been in America *several* creations of men; and in his sixty-second paragraph enumerates the characteristic marks peculiar to the *whole* of the Americans. A few creations do not indeed appear to satisfy him in any quarter of the globe, otherwise he would not lay in his claim for one primordial family for the Senegalians—another for the Samoides—a third for the Hottentots—and a fourth for the Caffres. These original ancestors, it seems, in the opinion of our author, all proceed from the central world of the *sun*, which hence becomes a large oven, capable of baking as many batches of primary fathers and mothers of different descriptions as our system-mongers can ever stand in need of. Here, however, it appears the creative processes are themselves not miraculous interpositions, but orderly evolutions of the eternal laws of nature. The espousers of such a tenet we should rather suppose to have been brought from the *moon*, and to be still subject to her influence and laws.

The third essay treats on the formation of the minds of children previous to a literary education. It is impossible to write on education without offering something that is interesting; for even the trite becomes interesting when applied to our domestic and personal concerns. But the author is not consistent with himself in many of the questions which he agitates. In the fifty-third paragraph he well states the dreadful effects of incontinence to women, and justly observes that the disgrace attending it is the best preservative of chastity. But in the fifty-eighth paragraph we find him descanting on the ill effects of severe usage and censure for an act of incontinence; as if he inclined to favour the relaxation of our habitual discipline on

such occasions, and to abolish the very preservative he had before so highly commended. The sixty-fourth section enforces, chiefly by a quotation from Goldsmith, a duty too seldom inculcated by moralists—the pride of pecuniary independence.

The fourth dissertation examines the causes that promote or retard population. On this subject we have already dilated so much at large in our review of Mr. Malthus's Essay*, that we shall pass it altogether, merely observing that Dr. Gardiner in his sixth section (see the sixty-second to the seventy-sixth paragraphs) has argued in a very satisfactory manner, and in the traces of Dr. Adam Smith, in behalf of a perpetually-free importation and exportation of corn, without duty, bounty, or drawback. This argument is well-timed, now that the report of a parliamentary corn-committee threatens the extension of those ancient burdensome restrictions on the corn-trade—the offspring of feudal rapacity and ignorance.

The fifth dissertation contains historical remarks and observations on government. It is little recommended by novelty or specific drift. Objections to the feudal system form its prominent feature. Is the author prepared to advocate the abolition of primogeniture, of the distinction between real and personal property, of copyhold tenures and manorial rights, and of the other remaining vestiges of that system in our legislation? The fourth section undertakes to discuss the merit of illuminism, or of that confederacy of certain learned men in Germany, who seduced a variety of the masonic lodges into a conspiracy against church and crown. Our author is ill informed of the nature and spirit of that remarkable association. He relies exclusively on professor Robison, whose statements are so incorrect as to have been complained of for their infidelity by his very ally the abbé Barruel. The influence of illuminism in the Jacobinical lodges of the French is wholly fabulous. The illuminated had many sympathies of opinion with the earlier revolutionists of France; but it was rather a public profession than a secret conspiracy. And although the French writers much influenced the Germans who study foreign languages, the German writers did not at all influence the French, who read only their domestic literature. The French are still so ignorant of illuminism, that Segur, one of their latest writers concerning Germany, confounds the Swedenborgian ghost-seers of Berlin with the illuminates, mistaking antagonist sects for each other. Dr. Gardiner, however, is correct in ascribing to Toland's *Pantheisticon* the primary hints which led to the institution of the illuminated confederacy. The desire of opposing the ex-Jesuits by an analogous combination suggested other features of the union. This combination was practically dissolved long before the

* See Crit. Rev. Vol. I. p. 11.

French revolution; but it has generated a body-spirit, a sectarian cohesion, among many of the German writers, which still continues sensibly to operate. Our author is perhaps not aware that he is himself a propagator of a leading tenet of the illuminated free-masons—that there were men in the east before Adam, who is called the first man of the west.

The last series of observations respects the principal causes which promote or retard the advancement of literature, commerce, and the arts:—they will be read with more acquiescence than admiration.

Of these essays, the first two possess most originality: each, however, is entitled to praise for temperance of opinion, popularity of topic, and sufficient propriety of composition.

ART. VI.—*The Progress of Maritime Discovery.* (Concluded from our preceding Volume, p. 250.)

THE scale we have adopted in noticing the plan and the introduction to this work, may perhaps appear suited rather to the magnitude of the undertaking than to our own limits. Yet, on the commencement of a work so vast and important, of a range so extensive, and whose contents are so varied and valuable, the respect due to the author, and the attention which the subject seemed to require, justified, in our opinion, a larger scope than we can always allow. It has been suggested that our view of the Argonautic expedition was more enlarged than its importance required. We think, however, that it has hitherto claimed too little attention; for it certainly was a piratical, not a trading voyage; and, from the disappointment of the adventurers, we have some valuable information respecting the geographical knowledge of the ancients, at an æra when historical records had no existence. The story itself is simple, and the catenation of the events natural. It has, however, been obscured by authors to whom such catenation was not clear, and rendered inconsistent only by their attempts to elucidate it.

The history of maritime discovery commences from the period when the human mind, after struggling for centuries in intellectual darkness, began to burst its cearments, and boldly escape from the trammels which superstition and servitude had forged and riveted. The fifteenth century was the auspicious æra when this energy was first exercised with very considerable effect. Genoa and Venice had already commenced a splendid commercial career; and with this, discovery is always connected. The former took the lead, and was soon afterwards followed by the latter. Their earliest exertions may be dated from the beginning of the eleventh and twelfth centuries; and they were succeeded by the Florentines, who, at a subsequent period, ob-

tained possession of a sea port by the conquest of Pisa. During this epoch the riches of the East were conveyed by the port of Alexandria, enriching the two former republics, and giving them a degree of weight and influence which few monarchs possessed. What are now (alas! what *were*) the United Provinces, appeared at first as independent republics, and were early famed for maritime enterprise, though not for discoveries: The Netherlands were equally forward; and the nations of the Baltic, more early celebrated for naval commerce and discovery, took a decided lead among the northern nations, mixing a little disgraceful piracy with their commerce. Queen Margaret, however, checked, with becoming dignity, the aspiring spirit of the Hans Towns, though she did not very 'meekly bear' her *own* 'faculties.'

This part of the subject our author has sketched with a bold and masterly hand; yet one of the discoveries of the Norwegians seems to belong to the present chapter, as within the limits of the period which he here passes in review—*viz.* that of America by Herjolf and his son Biorn. This took place in the eleventh century; and the island, which was either Newfoundland, or some other in the Gulf of St. Laurence, was styled Vinland, from the small grapes which were traced there, and are still indigenous in those spots. This discovery is recorded by two comparatively late publications from Thormod Thorfœus, which appeared at Copenhagen in 1705 and 1706—*viz.* *Veteris Groenlandiæ Descriptio*, and *Historia Vinlandiæ antiquæ*. This part of the subject will probably be noticed in our author's general view of the maritime discoveries of the northern nations. The discovery of the Canary Islands, by the Normans, in the fourteenth century, is mentioned in a subsequent part of the chapter.

The maritime histories of France and England, in their early dawn, afford nothing striking or interesting. That of the latter is chiefly confined to the fisheries and coal trade; and neither is connected with nautical discovery. England, as well as the other countries of Europe, felt the despotic influence of the Hans Towns, and could scarcely be styled a naval power till the beginning of the fifteenth century. The discovery of Madeira, by Matcham, is mentioned, at some length, by our historian; but this, though as a narrative interesting, and as a fact important in its application, yet being altogether accidental, confers no honour on the nation concerned, in the light of maritime discoverers. Spain was scarcely more distinguished in the same view. Her splendour merely commenced with the discovery of Columbus.

Portugal offers the most splendid picture among the maritime nations. Her discoveries were numerous, important, and unrivaled. To the sagacity of Henry duke of Viseo, our author

attributes an opinion that Africa terminated in a southern promontory: yet the premises did not warrant the conclusion; nor, in the progress of the inquiry, does it appear that Henry formed a decided opinion on this subject till the coast of Africa had been explored beyond the equator, and, on the other side, authentic information had been obtained of the direction of its eastern shores. It does not lessen the character of Henry, however, that, on a subject of so much importance, he did not rest on suspicion alone. The conclusion was almost demonstrated, even to those who disbelieved the supposed circumnavigation of Africa by the ancient mariners.

Mr. Clarke next engages in an abstract of the history of Portugal, which is somewhat too extensive, since a great part of it refers rather to naval history than maritime discovery. The proper subject soon, however, returns to our attention; and we follow, with peculiar anxiety, the cautious steps of the first navigators along the coast of Africa. Each adventurer adds an island or some extent of shore to the former acquisitions, while by degrees we reach the equator, and join the Madeiras, the Canaries, the Cape de Verd Islands, and the Azores, to the list of newly found countries. Our historian follows the progress of the various voyager with care, and, generally, with his works before him. De Barros, who was supplied by authority with all the information that the archives of Portugal contained, is frequently referred to, and seems always in the author's view: the intelligent and unadorned *Cada Mosto* is equally consulted, and the words are generally copied when necessary.

Various circumstances of curiosity and importance are suggested in this minute narrative, which we cannot particularly notice: one is, that the nations of Africa have scarcely changed their habits or their manners, or the country its appearance, in this intermediate period, if compared with the voyage of Hanno and the present æra. In the oldest appellations, we find traces of the present names, and we find inhabitants in islands at such a distance from the continent, that skepticism can scarcely deny the possibility of America being peopled from Africa. If the adventure of Matcham be believed, the Brasils, or the Leeward Islands, may, with equal or greater certainty, have been discovered from the Azores; and thence we may trace the inhabitants of the American continent on the North and North West of the Gulf of Mexico. On this latter subject, we are only informed that Galvano, under the year 1447, mentions the discovery of the Antilles by a Portuguese ship driven by a gale of wind; but the author seems to suspect, that the West Indies had been visited by Europeans prior to the voyage of Columbus. The information on this subject will, however, occur in a future Appendix.

To the merits of prince Henry, more properly styled duke of Viseo, under whose auspices many of these voyages were undertaken, and discoveries made, posterity has been ungrateful: and our historian, who has minutely followed him in his various attempts, concludes the first section of his second chapter with the following account of that most able and intelligent patron of navigators.

‘ With the second voyage of Cada Mosto the Discoveries of the illustrious prince, Henry duke of Viseo, appear to close; and for a season, the maritime spirit of Portugal was palsied by his death. Ramusio indeed, as already observed, was of opinion that he settled the island of St. Thomas; and Mickle is inclined to think that some of Henry’s commanders passed the equinoctial line. “ It was the custom of his sailors to leave his motto, *Talent de bien faire*, wherever they came; and in 1525 Loaya, a Spanish captain, found that device carved on the bark of a tree in the Isle of St. Matthew, in the second degree of south latitude.” History unfortunately throws but little, if any light, on the remainder of this valuable life: the space of seven years after the return of Cada Mosto, leaves only room for conjecture and uncertainty, respecting the actual extent of African coast discovered under the immediate auspices of the Portuguese prince. Dr. Vincent, the learned ancient geographer of the present age, observes, that although some progress is supposed to have been made, as far south as the Equator, during the lifetime of the duke of Viseo; yet that Cape Verde may be considered as the limit of his discoveries.—With due deference to his opinion, I have endeavoured to remove this limit at least to the Rio Grande; and am rather inclined to think that it may be extended still further to Cape Verga, or to whatever is considered as the northern boundary of the Sierra Leone country: the liberal mind of Dr. Vincent, will I am confident rather approve, than be displeased at this remark.

‘ From the year 1412 to 1456, we have ample evidence that the navigators whom duke Henry had formed, continued to pursue the track, which his original and daring genius had pointed out, for the attainment of a maritime supremacy by Portugal. The exact period of this prince’s death, as well as the time of his birth, is difficult to ascertain; but if de Barros is followed, I may be allowed to assign this melancholy event to 1463. The duke of Viseo died at Sagres in the sixty-seventh year of his age, and lies buried with his father in the church of Batalha.

‘ The character of this renowned son of John the First, and Philippa of Lancaster, displayed a brilliant assemblage of those virtues for which the Portuguese and British nations have been renowned. On the military heroism of the former, a passion for maritime enterprise was engrafted; and the same spirit which had rescued Lusitania from the oppression of the Moors, was confirmed in the bosom of Henry, by the resolution, and determined perseverance of the house of Lancaster. The mind which he had thus received, was heightened by the energy of devout principles, and strengthened by the early discipline of education. In this manner was formed, to use the expression of a learned prelate, a genius of the high order. At

an early age Henry devoted himself to solitude, and reflection; and with a singular predilection, when chivalry still preserved its influence, ventured to prefer the maritime to the military character; until he at length rescued the former from that vile neglect into which it had fallen, by promoting the monopolies of trade, and displaying the cruelties of piracy. The maritime school of Sagres awakened the nations of Europe to a sense of their real interests; and the wooden walls of Portugal arose as impenetrable bulwarks, to prevent a second night of darkness from overwhelming what yet remained of ancient science, and classic learning.

‘But to approach nearer to this illustrious prince, and to contemplate his portrait* as preserved in history.—His limbs were large and strong, and his complexion fair; his demeanour united in an eminent degree, the mild serenity of a good Christian, with the firmness that is derived from experience and reflection. To persons unacquainted with his character, the dignified features of Henry would sometimes impart an idea of that severity, which distinguished his illustrious grandfather Pedro the Just: for when provoked to anger by the machinations of envy, or the spleen of malevolence, the sternness of this Portuguese prince was dreadful to behold. His magnificence appeared in whatever promoted the good of his country; in all that concerned himself Henry was plain, simple, and averse from parade. To an uniform zeal for Christianity he united an ardent thirst for general knowledge; and though he always preferred the study of the sacred writings, he explored and increased the various sources of polite literature, and became a proficient in those sciences which are connected with maritime pursuits. To a retentive memory, and great abilities, he united unwearied application; and shewed the world what the perseverance of a single individual may accomplish in the span of human life, who like him invariably and impartially exerts

‘*Le talent de bien faire.*’ p. 286.

The ancestry of prince Henry reminds us of an observation which would have occurred more properly before: we perceive, in this abstract of the history of Portugal, various early instances of good offices between that kingdom and England, forming perhaps the foundation of that friendship, which, amidst wars and tumults, when almost every thing but the world itself has been overturned, has still continued.

The enterprise and judgement of Alphonso the Fifth progressively forwarded what the spirit and intelligence of prince Henry had hitherto so successfully conducted. Yet he did not extend the Portuguese discoveries beyond Cape Catharine. It is necessary, however, at this period, to recapitulate what the patronage

* An engraved portrait of the duke of Viseo, which is extremely scarce, was in the possession of the marquis D’Almeida; but for the sudden return of that nobleman, a copy of it would have been here inserted. Lafiteau has given a portrait, but no reference is made to the original, or print, whence it was taken. De Barros, who was born at Viseo, in his description of the duke, seems to have had an original picture before him.

and the suggestions of prince Henry had effected. Prince Henry's establishment at Sagres, the school of navigation and discovery, was completed early in the fifteenth century; and in 1418, Puerto Sancto, the most easterly island of the Madeiras, was discovered. Not to engage again in the disputed questions, respecting either the authenticity or the extent of Hanno's voyages, we may rest on this position as certain, that the ancients knew nothing of the coast of Africa to the south of Cape Bojador, or to the west of Ferro. We have extended the limits of their knowledge further than some authors will allow, chiefly to avoid controversy; yet many arguments will support this assertion. Prince Henry's merits, however, must not be thus strictly limited; for what was known had been forgotten, and the discovery of Puerto Sancto was considered as of the highest importance; and at this supposed extremity of the world, the dark cloud, which hung on the pic of Teneriffe, seemed to announce the entrance of the regions of eternal night. From Cape Bojador, in the 26° of north latitude, the real discoveries begin; and, as we have said, they proceeded slowly along the coast. The minute details we need not follow, merely remarking that, at Cape Blanco, where the black mountains project their gloomy pics to the ocean, and at Cape Verd, where the Korg's bold head bids defiance to the Atlantic, the Portuguese seemed, in their own opinion, to have reached the extreme verge. Nothing was beyond, or what there was, seemed not to be within human acquisition. Projectors have always enemies; but it was the good fortune of the duke de Viseo to be protected by his nearest relatives, the successive kings of Portugal. From Cabo Verde, the coast recedes, forming the Gulf of Guinea, so called perhaps from a neighbouring district Ghenehoa, within which is the bight of Benin. Cape Formosa again projects a little into the Atlantic; but the ocean, in a more southern latitude, seems to have yielded to the land, leaving the projecting pics still visible in the form of islands. On the south of one of the southernmost of these, the island of St. Thomas passes the equinoctial line. The navigators under the auspices of prince Henry did not reach this line, but extended their discoveries to Cape Verga 10° from it*. This is hinted in the passage transcribed; and we apprehend that it is admitted by Dr. Vincent. It was left to Alphonso to continue the discoveries to Cape Formosa, and Cape Catharine, 6° to the south of the equinoctial.

* Of the different writers, who have endeavoured to give a correct account of the discoveries of the Portuguese on the western coast of

* From Ramusio's Portuguese Pilot, it appears probable, that the Portuguese navigators really discovered the island of St. Thomas. A curious extract is given from that pilot relating this event; but the authority is traditional and doubtful. Rev.

Africa, Emmanuel de Faria y Sousa deserves a particular attention. This celebrated historian, in his *Asia Portuguesa*, has recorded all the voyages of his countrymen from their first attempts, to their development of the remote parts of China and Japan; and the curious reader will moreover be gratified by finding at the close of this maritime history, among other valuable articles, *an account of all the ships that sailed from Lisbon to discover the coasts of Africa and Asia, with the annual trading ships, from the time of prince Henry, until the year 1640.* But this historian was himself unable to ascertain the date of many important events; nor have his labours removed the uncertainty, of which even de Barros had complained, respecting the first discovery of the island of St. Thomas.

'An ample account of the line of coast, from Cape Verga to Cape St. Catharine, which after the death of duke Henry was frequented during the remainder of Alphonso's reign, is given by Dapper, and Barbot; whose observations are chiefly taken from the tract by Gotard Artus of Dantzick, in the second volume of De Bry's collection, and that by David Von Nyendael, inserted by Bosman in his account of The Gold Coast, under the title of *a description of Rio Formosa, or the river of Benin.* The first explorer of Benin was Joao Alphonso de Aveiro, during the reign of John the second: this navigator gave the name of Rio Formosa to its river, from its beautiful appearance, and also carried home to Lisbon the first pepper imported from that country. Even the discovery of Benin is assigned him; but to substantiate this, that event should rather be placed in the reign of Alphonso, during which, as already observed, the Portuguese navigators had visited the northern boundary of the kingdom of Congo.' p. 292.

The settlements made by the Portuguese on the coast of Africa were not numerous or important. The first great ostensible object of these expeditions, perhaps the real one, was the propagation of the Christian religion. It seems that never till the discovery of the riches on the shores of Guinea, was a permanent establishment of importance attempted on the coast of Africa, nor any considerable advantage derived from its trade. The fortress of St. George de Mina was raised, and the town endowed with the privileges of a city, by John II. in 1486; prior to which the Guinea trade was farmed to Fernando Gomez in 1469 by Alphonso V.

The ultimate end of every attempt was the circumnavigation of Africa; in other words, the discovery of a route by which the riches of the East might be obtained by a cheaper though more circuitous transport. To possess this end, what was already discovered appeared scarcely sufficient; and John thought it necessary to acquire every possible information on the East. One great object was to reach the territories of Prester John, a personage who has attained greater celebrity, as his country and dominions have shifted from north to south, and from east to west, with every fancy and every casual hint. It was now in Abyssinia that he was sought, after having been long supposed

to reign in the north of Asia. The attempt was not, in every respect, prosperous; but the best information was in favour of the practicability of circumnavigating Africa. At length the discovery was complete. Bartholomew Diaz in 1486 sailed from Portugal; and, after fixing a memorial 120 leagues beyond the discovery of any former navigator, left the coast, steering boldly to the south and to the east, till he passed *beyond* the Cape. On his return however he saw it; and, struggling with hurricanes, which occasioned its receiving the name of the Cape of Storms, he returned to impart the joyful news. The course was, 'with more advised watch,' steered by De Gama, whose success has been immortalised by Camoens, a Portuguese epic poet of modern times, who perhaps yields only to Milton. The narrative of this discovery is detailed in the words of Lichfield, the translator of Castanheda in 1582. Previous to this narrative, we find some hydrographic remarks of unequal value, and a retrospect of Indian history from the Macedonian conquest to the voyage of Gama. We shall select a short passage from each part.

'If we confine these remarks to the coast which has hitherto occupied our attention, it may be observed that the Chain of Atlas has been always incorrectly delineated. Shaw gave four maps of the northern provinces of Africa, but the Chain of Atlas was only partially marked by this geographer. According to Arrowsmith's last map of Africa in four sheets, Mount Atlas butts on the Atlantic at Cape Geer; then takes nearly a north-eastern direction, passing through the empire of Morocco and Fez to Cape Tennis, and then an easterly direction through the greatest part of the kingdom of Algiers.

'The western coast of Africa within these few years has received considerable attention. Cabo Blanco, which had long been represented as the most western point of land, is now placed in $17^{\circ} 12'$ west, and Cabo Verde is ascertained to be the most western promontory. To describe all the corrections and changes which this coast has undergone, from the charts in common circulation, would require a separate dissertation, and may be fully explained by an examination of the charts in this volume. It will therefore at present be sufficient to notice one curious circumstance. The centre of the island of St. Thomas as ascertained by lunar observations, and also time-keepers which agreed to one mile, is placed in $6^{\circ} 36'$ east longitude from Greenwich; whereas, according to the largest charts of the above coast, the centre of the Island of St. Thomas is, on the contrary, fixed in 10° east longitude from Greenwich, and the coast of Guinea appears sixty-eight leagues longer than it is in reality. All the coast to the southward as far as the Cape of Good Hope has been rectified by the latest astronomical observations.

'The Portuguese in their earliest charts distinguished a part of the Atlantic by the name of Mar di Sargasso; and extended this division from the 20° of north latitude, to 34° south. The Sargasso is a sort of cresse, and bears a berry not unlike the red currant, but in-

sidid and hollow ; it is thus described by Roggwein : "They now found themselves in the latitude of 18° north, in that part of the sea; which is generally speaking covered with grass, so that at a distance it really looks like a meadow. There are some years in which none of this grass appears ; and others, again, in which it abounds, and is found in prodigious quantities." This part of the Atlantic is of a great depth, and far from land.' p. 356.

Cape Blanco we suspect should be the Cape Branco of the chart.

' The multiplicity of subjects considered in this volume have not at present allowed me to pay that attention to the discovery of the mariner's compass which I could have wished. There is little doubt that it was used in India, long before any knowledge of it had reached Europe; and it is singular that the loadstone seems to have been designated under the term of *The heavy, or rare stone*, in the Hebrew *אבן יקר*, by the navigators of Solomon's fleet.—Certainly we now possess sufficient evidence to believe, that the earliest ornament employed to mark the north, and which has generally been called a *fleur de lis*, was no other than the *Indian lotus* ; since Mr. Daniel observed the same to be frequently introduced on some of the most ancient of the Hindoo temples.' p. 397.

The Appendix contains—

' I. Galvano's Memoir on the Progress of Maritime Discovery, translated from the original Portuguese by Hakluyt—II. The celebrated Mr. Locke's Memoir on the History of Navigation, as assigned to that eminent Writer on the Authority of Bishop Law—III. Explanatory Catalogue of Voyages, and scarce Geographical Works, by Mr. Locke—IV. Dr. Robertson's Observations on the Discovery of the Cape of Good Hope—V. Voyages of two Mohammedans in the Indian Ocean, during the ninth Century; translated from the Arabic MS. by the Abbé Renaudot—VI. Correspondence—1. Tallow imagined to have an Effect on the Compass—2. Effectual Mode of purifying Water by Charcoal—3. Nautical Remarks, with an Account of the Variation observed on board the *Romney* during her Passage to the Cape of Good Hope in 1800—4. Account of the Going of one of Arnold's Chronometers, No. 66, in a Letter from Captain Durham to Admiral Payne—5. Scarce Works on Navigation, recommended for Insertion.' p. xxv.

We cannot quit this very interesting volume, without some general observations. Our former commendations have to some appeared too high ; by others, the breath of censure has been thought to sully unnecessarily the purity of a work, which, from its magnitude, commands respect, and, from its real merit, should check the slightest insinuation to its disadvantage. We have, however, offered censures which the author has repelled with decorum and propriety, and which have fortunately contributed to elucidate his plan. We have liberally allowed his objections to our remarks.

While we commend the work as vast and extensive in its project—indeed so vast as to be almost beyond the reach of an individual's powers—and while we consider the execution as far beyond the common scale, we still think that the author copies too freely. He thus indeed introduces numerous facts of importance, numerous passages of peculiar curiosity, either unknown or forgotten: we may add that he thus often imparts a value to his work much beyond what his title or design seems to promise—concentring in a point the interesting parts of many bulky and extensive volumes;—yet various quotations of very inferior importance add largely to its bulk. We could have wished that he had more frequently given the substance rather than the words; and this might have been done in a short comprehensive manner, condensing the facts without their adventitious circumstances.

Though not warm admirers of Gibbon's (sometimes) meretricious splendor, we may yet remark, that he seldom copies, and we never wish him to do so. He produces the impression, an impression improved by his own luminous comprehension, and the collateral ideas excited. Where Mr. Clarke has, in a similarly bold comprehensive style, made information his own, and given it in his own words, he has led us to regret that all his communications, with a few exceptions, have not been conveyed in the same mode.

We believe we have already observed, that in every instance the original authors are familiar to him, and that on each point he has endeavoured to obtain his information from the most authentic sources. This has led him to notice circumstances of interest and curiosity, which greatly add to the value of his volume. From the importance of many of the inquiries deferred, we are uncommonly anxious for the continuation.

The ornaments are elegant and appropriate, drawn from views recommended by their interest or their accuracy. We must, however, as on a late occasion, distinguish the vignettes with particular approbation. Of the charts, we need scarcely say any thing more than that they are the result of the latest and best information, constructed under the auspices of Mr. Arrowsmith. Should the author live to complete his design, no nation will possess a system of nautical discovery and hydrography, which, in value, importance, and accuracy, can approach the present work—a work, which we now reluctantly close.

ART. VII.—*Travels of Four Years and a Half in the United States of America; during 1798, 1799, 1800, 1801, and 1802. Dedicated by Permission to Thomas Jefferson, Esq. President of the United States. By John Davis. 8vo. 8s. Boards. Ostell. 1803.*

IF a painter were to class travellers according as they resembled, in their impressions, the different schools of his own art—and the parallel might be rendered equally interesting and instructive—the present volume would be referred to the Dutch school, and Mr. Davis be the Teniers of his sect. His representations are minute and natural: he even copies slighter defects and deformities; while the general resemblance is so striking and characteristic, that even a person unacquainted with the prototype might safely allege — this must be a likeness!

Mr. Davis informs us that he was bred a seaman, or at least had spent some years on the ocean; but he appears to have attained a competent knowledge of the Latin and Greek languages, of which (at least of the latter) he seems enthusiastically fond; to possess a vein of poetry, light, easy and pleasing; a manner and style equally interesting and perspicuous. He is not very communicative respecting himself and the minuter circumstances of his history: his changes are frequent, and, if not occasioned by circumstances which rendered them necessary, show, at least, that his disposition is versatile. This was not, however; a part of his design: he does not write his life, but only his travels. He is generally severe on tourists, and particularly, perhaps unreasonably so, on some late antiquarian travellers. Indeed, he resembles them so little, that we should suspect a natural antipathy, did not nature often implant the greatest antipathy between animals not very different in their forms.

The object of Mr. Davis, in his emigration, was to engage as a private tutor, in some part of the American continent. He first lands at New-York, and obtains a timely supply by the translation of Bonaparte's Campaign in Italy. By means of this work, he is introduced to Mr. Burr, at present vice-president of the United States, whose character he portrays in very warm and very favourable colours. There was, however, little to detain him after his translation was finished; and he set out with a new friend, in the medical department, on a pedestrian expedition to Philadelphia. The journey affords little novelty or adventure worth recording; and they found the city was desolated by the yellow fever.

‘ I had been a week at Philadelphia, without hearing any tidings of my friend the doctor, when walking one evening past the Franklin's-Head, I recognised him conversing with a stranger in the front room. The physician had arrived only that evening. He had staid

six days at Trenton, leading a pleasant, convalescent life; from whence he had written me a letter, which I found afterwards at the post-office. We were rejoiced to meet each other, and the better to exchange minds, I accompanied the doctor into Arch-street, where taking possession of the porch of an abandoned dwelling, we sat conversing till a late hour. The most gloomy imagination cannot conceive a scene more dismal than the street before us: every house was deserted by those who had strength to seek a less baneful atmosphere; unless where parental fondness prevailed over self-love. Nothing was heard but either the groans of the dying, the lamentations of the survivors, the hammers of the coffin-makers, or the howling of the domestic animals, which those who fled from the pestilence had left behind, in the precipitancy of their flight. A poor cat came to the porch where I was sitting with the doctor, and demonstrated her joy by the caresses of fondness. An old negro-woman was passing at the same moment with some pepper-pot* on her head. With this we fed the cat that was nearly reduced to a skeleton; and, prompted by a desire to know the sentiments of the old negro-woman, we asked her the news. God help us, cried the poor creature, very bad news. Buckra† die in heaps. By and bye nobody live to buy pepper-pot, and old black woman die too.

‘I would adduce this as a proof, that calamities usually move us as they regard our interest. The negro-woman lamented the ravages of the fever, because it prevented the sale of her pepper-pot.’ p. 44.

From Philadelphia, our author sailed to Charleston; was engaged in the college, as a tutor for three months, but requested his dismissal in six weeks. Having rejected the offers of a supercilious planter and his learned spouse, he engages as a tutor to Mr. Drayton at Coosohatchie, seventy-eight miles from Charleston. To this place Mr. Davis walked on foot, but not as a sailor or a beggar. His adventures are not important, but are related with a *naïveté*, which renders them interesting. He here passed the winter of 1798, and the spring of the following year.

‘The country near Coosohatchie exhibited with the coming spring a new and enchanting prospect. The borders of the forests were covered with the blossoms of the dog-wood, of which the white flowers caught the eye from every part; and often was to be seen the red-bud tree, which purpled the adjacent woods with its luxuriant branches; while, not infrequently, shrubs of jessamine, intermixed with the wood-bine, lined the road for several miles. The feathered choir began to warble their strains, and from every tree was heard the song of the red-bird, of which the pauses were filled by the mocking-bird, who either imitated the note with exquisite precision, or poured forth a ravishing melody of its own.’ p. 71.

The country is a perfect level: the commodities of the state, rice and cotton: the tempests, violent and destructive. Of the feathered race, the mocking-bird is most pleasing, as it mi-

* Tripe seasoned with pepper.

† The negro name for the *white* people. Ed.

mics the notes of the finest winged songsters. Hunting was a frequent amusement, but not as in England, where the exercise is the only object; for here the game is chiefly sought after, and the wild deer are brought into a limited circle by the attraction of a tame doe, or by the terror excited by dogs. They are fired at by concealed huntsmen, and fall in numbers.

'No climate can be hotter than that of South Carolina and Georgia. In the piazza of a house at Charleston, when a breeze has prevailed, and there has been no other building near to reflect the heat of the sun, I have known the mercury in Fahrenheit's thermometer to stand at 101. In the night it did not sink below 89.

'Animal heat I ascertained to be less than the heat of the weather. By confining the thermometer to the hottest part of my body, I found the mercury subside from 101 to 96. In fact, I never could raise the thermometer higher than 96 by animal heat.

'In a voyage to the East Indies, I kept a regular account of the height of the thermometer, both in the sun and the shade. My journal is now before me. At eight in the morning, when our ship was on the equator, the thermometer in the shade was only 77 degrees; and the same day in the sun at noon it was 99.

'It may be advanced that the pavements of Charleston, and the situation of Savannah, which is built on a sandy eminence, may augment the heat of the weather; but be that as it may, it is, I think, incontrovertible, that no two places on the earth are hotter than Savannah and Charleston. I do not remember that the thermometer in the shade at Batavia exceeded 101.

'But if the heat of the weather in the southernmost states be excessive, not less sudden are its changes. In fact, so variable is the weather, that one day not infrequently exhibits the vicissitudes of the four seasons. The remark of an early colonist is more than poetically true.

*'Hic adeo inconstans est, et variabile calum,
Una ut non raro est æstus hiemsque die.*

'I have known one day the mercury to stand at 85; and the next it has sunk to 39.

'But it is from the middle of June to the middle of September, that the excessive heats prevail. It is then the debilitating quality of the weather consigns the languid lady to her sofa, who, if she lets fall her pocket handkerchief, has not strength to pick it up, but calls to one of her black girls, who is all life and vigour. Hence there is a proportion of good and evil in every condition; for a negro-girl is not more a slave to her mistress, than her mistress to a sofa; and the one riots in health, while the other has every faculty enervated.'
p. 93.

The languor of the climate influences the conversation, which is little animated, and chiefly relates to horse-racing, or cotton.

From Coosohatchie, Mr. Davis went in May 1799 to Mr. Drayton's residence on Ashley river, and from thence to Charleston, where parade and luxury, with their attendants, languor and *enqui*, reigned without control or relief. May we be allowed, by po-

etic license, to step from the new world to the western extremity of the old (Ireland), to select some anecdotes of our favourite Goldsmith?—they will not detain us long.

“The Deserted Village,” said he (Mr. Best, an Irish clergyman), “relates to scenes in which Goldsmith was an actor. Auburn is a poetical name for the village of Lissoy, in the county of Westmeath, barony, Kilkenny West. The name of the schoolmaster was Paddy Burns. I remember him well. He was indeed a man severe to view. A woman called Walsey Cruse kept the alehouse.

‘Imagination fondly stoops to trace
The parlour-splendors of the festive place.’

“I have been often in the house.

“The hawthorn-bush was remarkably large, and stood opposite the alehouse. I was once riding with Brady, titular bishop of Ardagh, when he observed to me, Ma foy, Best, this huge, overgrown bush, is mightily in the way; I will order it to be cut down. What, sir, said I, cut down Goldsmith’s hawthorn-bush, that supplies so beautiful an image in the Deserted Village! Ma foy! exclaimed the bishop, is that the hawthorn-bush! Then ever let it be sacred to the edge of the axe, and evil to him that would cut from it a branch.”
P. 113.

These travels are greatly enlivened by the introduction of his amiable and intelligent friend, Mr. George, with whom he became acquainted at the college in Charleston. His letters are spirited and sensible, and his conduct, though versatile and imprudent, as is often inseparable from genius, does not seem sullied either by immorality or infidelity. He sometimes laughs on occasions which ‘make a wise man serious;’ but *vive la bagatelle* is his motto; and laugh he must, though no suitable object should occur. We shall also, in this place, introduce a specimen of our author’s poetry, written in his walk to Georgetown, when going to meet his friend. We shall add the American reviewers’ character of the poetry of Mr. Davis in general, which, though severe, is on the whole, just.

‘SONNET TO THE WHIP-POOR-WILL.

- ‘Poor, plaintive bird! whose melancholy lay
Suits the despondence of my troubled breast,
I hail thy coming at the close of day,
When all thy tribe are hush’d in balmy rest.
‘Wisely thou shunn’st the gay, tumultuous throng,
Whose mingled voices empty joys denote,
And for the sober night reserv’st thy song,
When Echo from the woods repeats thy note.
‘Pensive, at silent night, I love to roam,
Where elves and fairies tread the dewy green,

While the clear moon, beneath the azure dome,
 Sheds a soft lustre o'er the sylvan scene,
 ' And hear thee tell thy moving tale of woe,
 To the bright empress of the silver bow.' p. 125.

" Those who are sometimes disposed to amuse their idle moments with 'trifles light as air,' may find some entertainment in this little volume of poems. Their chief qualities are harmony of numbers, and vivacity of expression. Not laden with a weight of sentiment, the verses move easily and lightly along; and though too short to be tedious, their brevity is not the vehicle of wit.

" The author appears to possess a capacity for poetical composition, and we should be pleased to see his ready talents exerted on topics more dignified or interesting. We observe several instances of good taste, and pretty description." p. 187.

Mr. Davis returns to New-York, and engages as a tutor in the family of Mr. Ludlow, an office that he soon resigns in favour of his friend Mr. George, who left Georgetown in hopes of a more advantageous, if not an independent situation. The station he however again resumes; for Mr. George is dissatisfied, and retires to Long-Island. Our author next visits the capital, Washington, on the accession of Mr. Jefferson to the presidency; but the description forms the dullest part of his work. He has not added to what we knew, and he has not engaged in some minuter circumstances which other authors have related. It is not a new, but it is a striking, proof of the simplicity of the government of the United States, that, on opening the session, the president rode to the capital without an attendant, and, on arriving, fastened his horse to some rails. Franklin, our author thinks but an ambiguous character: he diffused a mean parsimony through every department of the government of the United States; and his dereliction of religion has done the greatest injury to the rising generation. Franklin, we understand, is more highly respected in Europe than in the new world. Even in the work before us, the originality of many of Franklin's productions is successfully attacked.

From some misconception, our author, after his return to Philadelphia, was sent again to Washington, to take the office of one of the secretaries of the United States; and, when the bubble burst, he accepted the place of tutor to the children of a quaker, on the banks of the Occoquan. The scenery on the first approach to this spot is interesting.

' Having ordered supper, I gazed with rapture on the Occoquan river, which ran close to the house, and, gradually enlarging, emptied itself into the capacious bosom of the Potomac. The fishermen on the shore were hawling their seine, and the sails of a little bark, stemming

the waves, were distended by the breeze of night. The sea-boy was lolling over the bow, and the helmsman was warbling a song to his absent fair.

‘The next day I proceeded to Occoquan; but so steep and craggy was the road, that I found it almost inaccessible. On descending the last hill, I was nearly stunned by the noise of two huge mills, whose roar, without any hyperbolical aggravation, is scarcely inferior to that of the great falls of the Potomac, or the cataract of Niagara. My horse would not advance; and I was myself lost in astonishment.

‘On crossing a little bridge, I came within view of the settlement, which is romantic beyond conception. A beautiful river rolls its stream along mountains that rise abruptly from its bank, while on the opposite rocky shore, which appears to have been formed by a volcano, are seen two mills enveloped in foam, and here and there a dwelling which has vast masses of stone for its foundation. The eye for some time is arrested by the uncommon scene; but it is soon relieved by a beautiful landscape that bounds the horizon. In a word, all the riches of nature are brought together in this spot, but without confusion.’ p. 229.

Once more.

‘They who delight in walking, must, during the summer in Virginia, embrace the night to stimulate their muscular energies. The fierceness of the sun would suspend the steps of the hardiest traveller; but amidst the freshness of the night, he breathes only odours in journeying through the woods.

‘No walk could be more delightful than that from Occoquan to Colchester, when the moon was above the mountains. You traverse the bank of a placid stream over which impend rocks, in some places bare, but more frequently covered with an odoriferous plant that regales the traveller with its fragrance.

‘So serpentine is the course of the river, that the mountains, which rise from its bank, may be said to form an amphitheatre; and nature seems to have designed the spot for the haunt only of fairies; for here grow flowers of purple dye, and here the snake throws her enamelled skin. But into what regions, however apparently inaccessible, has not adventurous man penetrated? The awful repose of the night is disturbed by the clack of two huge mills, which drown the song and echoes of the mocking-bird, who nightly tells his sorrows to the listening moon.

‘Art is here pouring fast into the lap of nature the luxuries of exotic refinement. After clambering over mountains almost inaccessible to human toil, you come to the junction of the Occoquan with the noble river of the Potomac, and behold a bridge, whose semi-elliptical arches are scarcely inferior to those of princely London. And on the side of this bridge stands a tavern, where every luxury that money can purchase is to be obtained at a first summons; where the richest viands cover the table, and where ice cools the Madeira that has been thrice across the ocean.’ p. 243.

We have wandered so long in this country, that we must more hastily step over the remainder of the volume; nor can

we even bestow a tear on the tender, the interesting Pocahontas, or a note of admiration on the firm bravery of Logan. In fact, they are additions to swell the volume, and there are many such: yet the whole is pleasing; and, when we have been entertained, we must not too severely censure: it is sufficient that we lead others to judge how far the work is adapted to their tastes.

Our hero returns to New-York, visits his friend Mr. George on Long-Island, and afterwards repairs to Philadelphia. Finding no employment in this place, he embarks for Baltimore, and, in the event, becomes a tutor to the family of Mr. Ball in Virginia. Several trifling, but interesting narratives, occur in the travels, particularly at the 'Frying Pan,' a little hamlet composed of four log-huts and a *meeting-house*. In Virginia, our author's life seemed happy; and if he *could* fix to a point, and rust at last, *here was* the point. He returns, however, to Baltimore, and to England. The volume, as usual, is spun out by the narrative of the voyage, which is rendered highly entertaining by the little anecdotes of the passengers, related in the dialect of a seaman.

On the whole, we have remarked that the work is entertaining. It can be scarcely said to contain much information, unless the little views of the private life of the Americans may be styled such. It, however, fills up the lacunæ of more important volumes; and we can add, with pleasure, that the author's religion seems rational and steady, his morality unexceptionable. Delicacy and innocence will not for a moment be shocked in the perusal of these pages.

ART. VIII.—*The Journal of Frederick Horneman's Travels from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan, in Africa. In the Years, 1797-8. 4to. 15s. Boards. G. and W. Nicol.*

WE have followed the successive African travellers with peculiar interest and satisfaction; and though we have sometimes formed different conclusions, and have not, in every part, approved of the conduct of the Society, yet we have received their various and valuable communications with gratitude. The present work appears, at first view, slight, and less interesting; yet it is only so to the superficial reader; and, when combined with other accounts, it offers valuable information. The longest promised period of further communication has, however, passed, and we have not heard of Mr. Horneman. We greatly fear that he has fallen a victim to some of the numerous dangers to which a Christian in North Africa is subject.

We need not give a very extensive account of the attempts of former travellers; they are recorded in our pages. The Society, in 1792, published a volume, containing an abstract of what

they had been able to collect from different sources respecting the internal parts of this vast continent; and, at different subsequent periods, Mr. Park, from the western coast, and Mr. Browne, from the banks of the Nile, have penetrated through a great part of the continent. The most interesting portion yet remains: but we can, fortunately, from what these travellers have observed and collected, form a very probable idea of the country which intervenes between the terminations of their opposite routes.

Mr. Park, it is well known, extended his journey to Sego, and Sillah, on the banks of the Niger, and there saw that river, apparently lessened in its bulk, rolling with slow majesty from west to east. Mr. Browne, on the other side, ascertained, by good evidence, that the western source of the Nile was distinct from this river, rising in about 7° of north latitude, running at first west, and then to the north, till, about 4° north of Sennar, it joins the Abyssinian branch, whose source was discovered by Bruce. Which was the real source of the Nile, so much sought by the ancients, is not, at present, to be ascertained: we still think it was that which Bruce saw. The great point now to be ascertained is, into what gulf does the Niger pour its waters? or, as some writers have alleged, does it join the Nile? We may just state, in this place, that, in the centre of Africa, between 18° and 20° of east longitude, and about 14° of north latitude, a vast extent of marshy ground, and probably an extensive lake, exists; in which not only the waters of the Niger are lost, but also of those rivers which, rising from the high grounds whence the Nile also proceeds, fall westward.

In pursuit of the great object of search, the termination of the Nile, and the discovery of the chief city of central Africa, we have always recommended the commencement of the journey from Sort, in the Gulf of Sidra, from whence the distance to Fezzan is inconsiderable, and the journey far from dangerous. Mr. Horneman reached Fezzan, by a more circuitous route, from Cairo; and we have yet no further information of his travels. The labour is not, however, wholly lost: another traveller has discovered the ruins of the temple of Jupiter Ammon; and our author's description, though it differs in many respects from that of Mr. Browne, yet bears sufficient resemblance to ascertain the existence of this celebrated temple, and the insular verdure of the Oasis, surrounded by sands. We find, also, traces of a vast river, or sea, which once probably pervaded this continent, whose bed was the valley of Mogara, and which, by a sharp turn to the north and west, passed through the vale of Bahr-bela-ma (the sea without water), to reach the Mediterranean at the Gulf of the Arabs. If we could suppose, for a moment, that the Niger, now lost in a lake, or a marsh, had

flowed to the north-east, and, washing the north-western confines of the greater Oasis, had passed to its *embouchure* through the channels just mentioned, how elevated must be our ideas of the fertility and richness of its track, and how deep our regret, that the accumulation of sand, or some convulsion of nature, has thus turned it from its course. If this, however, was the case, the event is beyond the records of history; but we can, by the most unequivocal marks, trace the course of a river; and it seems that it can never have been the Nile.

Mr. Horneman, after some delays from the military operations in Egypt, and the precarious state of that country, set out, as we have said, from Cairo. He travelled in a caravan, as a Mohammed merchant—a character which he was able to fill with sufficient exactness. The events of what may be styled the first stage from Cairo, to the mountains of Ummesogeir, we need not detail. The whole country is alluvial: petrified wood frequently occurs; the hills are calcareous, or sandy; and stone, containing marine objects loosely imbedded, occurs in every part of the journey. The valley of Mogara is fertile; and on the north are hills, probably calcareous; while a vast desert extends considerably on the south, on which the Great and Little Oasis are distinguished by their fertility, and, of course, by their population. In this part of his journey our author does not recognise, either in the vale of Mogara, or in the Bahrbela-ma, the former bed of a river. The wood found offered no traces of having been worked by any tool. At the foot of the mountains, springs were, at first, frequent; but they were soon, in a great measure, dry, and the water became bitter, though, at the depth of five or six feet, it was again found sweet and palatable.

At Ummesogeir they cross the mountains which they had hitherto skirted, and descend on their southern side to the Greater Oasis, now a small independent state under the appellation of Siwah. The town is said to have formerly consisted of caves only in the rocks, the aboriginal habitations of almost every nation. This spot has occasioned much controversy and speculation. It is now better known, as our author and Mr. Browne have both visited it; and though their descriptions scarcely in any part accord, yet it is evident that they describe the same place; and their discordance wholly acquits the one of copying from the other. We need not now enlarge on the temple of Jupiter Ammon, as we have often noticed it; and the rudeness of the original structure sufficiently proves its antiquity, as the supposed presence of the divinity gave, in the earlier and ruder ages, a sanctity which splendid structures less certainly confer. The secretary endeavours to reconcile the different narratives; but it is evident, from various circumstances, that Mr. Horne-

man examined it very cursorily, and in haste. The description of the remaining ruins, and the comparison of the accounts, we cannot abridge; and they are too extensive to copy. The rock is calcareous, and the salt-springs are in the immediate vicinity of those which are fresh. The catacombs in the neighbourhood are said to be numerous; but the remains of mummies are few, and the parts which are found entire very small.

From Siwah they still find the mountains on the north, and the direction of their course is westward. The same alluvial appearance continues: the hills are horizontal, and the marine remains numerous. Some natural pyramids, consisting of shells only, were observable on the south. The course continues nearly westward to Augila, a town of some importance, to which a part of the caravan belonged. At this place they arrive safe, after escaping from some danger excited by a suspicion that Mr. Horneman and his interpreter were Christians. Our traveller extricates himself from this difficulty with great firmness and presence of mind.

The route then proceeds to Mourzouk, the capital of Fezzan, in a south-west direction. Mountains, in the direction of south-south-west, cross obliquely their track; and these are also calcareous, capped with sand accumulated by the winds. They travelled on their top for some time, and found their descent on the west, as usual, much steeper than the eastern ascent. From the top, the prospect, illuminated by the rising sun, which produced broad shadows and contrasts of light and gloom, appeared, notwithstanding the absence of vegetation, highly beautiful. The forms of the rock were rugged and picturesque; and the continuity broken and interrupted on the west, seemed, in our author's opinion, to show that a torrent had burst through from the west in a deluge, which he thinks, for reasons which he does not explain, subsequent to that of Noah. Sterility is not, however, the unvarying feature of these regions: groves succeed, from which 'the road opened to a desert chequered with hills and scabrous (scabrous) calcareous rocks.' Range on range of dreary black mountains are now observable, which our author thinks to be ferruginous basalt. These form the black Harutsch, the Mons Ater of the ancients.

'The mountainous desert of Harutsch is the most remarkable region that came within scope of my observation during this journey; its extent has been stated to me at seven days' journey over, from north to south; and at five days' from east to west; but in a subsequent voyage from Fezzan to Tripoly, I fell in again with a branch or tract of the Harutsch, and was there told, that it yet extended further to the west. At Mourzouk, too, I was informed of black mountains on the road leading southward to Bornou, on whose heights the climate was of very cold temperature, and whence the people of Mourzouk obtained their iron; and I conjecture that such

mountainous tract may be a further branch of the Harutsch, though having indeed no positive information or proof of the immediate junction or connection of these regions.

'The rugged, broken, and altogether wild and terrific scene which this desert tract affords, leads strongly to the supposition that its surface at some period took its present convulsed form and appearance from volcanic revolution. Its inequalities of ground are nowhere of great altitude. The general face of country shews continued ranges of hills, running in various directions, rising from eight to twelve feet only above the level of the intermediate ground; and between which branches, (on perfect flats, and without any gradual ascent of base or fore-ground,) rise up lofty insulated mountains, whose sides are exceeding steep from the very base. A mountain of this description, situated midway on journey over this desert, and north of our caravan road, is by the Arabs termed *Stres*; it has the appearance of being split from the top down to the middle. I was prevented from particular examination of it, but soon, on our caravan halting, had the opportunity of inspecting another of the same kind.' p. 48.

Of this mountain, the strata are horizontal, occasionally sinking into each other, with the frequent occurrence of slag and burnt ashes. It is apparently volcanic; but Mr. Horneman does not seem to be a mineralogist. It is certain that the marine remains are no longer discoverable; yet caverns are found, which we do not recollect in the true volcanic countries. In the mountains which succeed, the marine *débris* are again abundant. *Temissa*, *Zuila*, and *Mourzouk*, are in the district of Fezzan; and our author's descriptions only contain the usual appearances of the more fertile African provinces, and the common pictures of African manners.

'Some Account of Fezzan,' follows, of which we can only notice the outline. On the north and the west are independent Arabs; on the south and south-east the Tibboes; and on the south-west the Nomadic Tuaricks, the most powerful and intelligent race in North Africa. The climate of Fezzan is intensely hot, with little rain; consequently storms are frequent and destructive. There is no river or rivulet deserving note in the whole country; and the soil is sand, covering generally a calcareous, sometimes a clayey, stratum. *Mourzouk* is the centre of a considerable commerce from various parts of the continent; and among the articles, travelling *from west to east*, we find slaves: the abolition of the slave-trade will not, therefore, check slavery in Africa. The family of the present sultan is from the west, and is said to have obtained the dominion of Fezzan, 500 years since, by conquest. The people are Mohammedans, and the population is from seventy to seventy-five thousand souls. The Fezzaners are of ordinary stature; not muscular or strong, with little activity: their colour, of a deep brown; hair, black and short; features regular, and the nose less

flattened than that of a negro. They are very abstemious: their arts are of the rudest kind; and their diversions show little refinement.

'Sir W. Young's Observations on Mr. Horneman's Description of the Country and Antiquities of Siwah, compared with the Accounts of other Authors,' follow; in which the learned secretary, as we have said, attempts to reconcile the numerous apparent contradictions. Some further accounts of Mr. Horneman follow in a postscript, though of little importance. It reminds us, however, of a circumstance which we omitted in its place, *viz.*—that there are in Fezzan two kinds of venereal complaints, one of which only is derived from the Franks. Salts and coliquintida are their specifics, and the natives are said to be susceptible of either only once in their lives; yet after having had one, they may take the other. In this postscript, Mr. Horneman mentions an account, from a man who had seen Mr. Browne at Darfoor, and had come from thence, that the Niger and Nile incontestably joined; but that, in the dry period, the communication was a stagnant lake. Various other reports of this kind are afterwards added, and little intelligence could be obtained of an inland lake. There is scarcely any doubt, as we have said, that the termination of the former is not very distant from the origin of the latter, and that the Niger terminates in an extensive lake or marsh; but we must resign numerous consistent accounts of the origin and the course of rivers between these, if we give implicit credit to the report here mentioned.

We next find an account of the different African tribes respecting which our author could procure authentic information. This we cannot minutely follow, nor is the whole very interesting. The Tuarick is a tribe greatly diversified, but intrepid, warlike, and, apparently, very capable of civilisation. In the neighbourhood of Tombuctoo live the Tagama, who are white and not Mohammedans. They are therefore called 'Nazari,' unbelievers, a term supposed to have been exclusively applied to Christians; and this has occasioned the report of a nation of white Christians.

'The Haussa are certainly negroes, but not quite black; they are the most intelligent people in the interior of Africa; they are distinguished from their neighbours by an interesting countenance; their nose is small and not flattened, and their stature is not so disagreeable as that of the negroes, and they have an extraordinary inclination for pleasure, dancing, and singing. Their character is benevolent and mild. Industry and art, and the cultivation of the natural productions of the land, prevail in their country; and, in this respect, they excel the Fezzanians, who get the greatest part of their clothes and household implements from the Soudanians. They can dye in their country any colour but scarlet. The culture of their land is as perfect as that of the Europeans, although the manner of doing it

is very troublesome. In short, we have very unjust ideas of this people, not only with respect to their cultivation and natural abilities, but also of their strength and the extent of their possessions, which are by no means so considerable as they have been represented. Their music is imperfect, when compared to the European; but the Haussanian women have skill enough to affect their husbands thereby, even to weeping, and to inflame their courage to the greatest fury against their enemies. The public singers are called Kadanka. p. 112.

'Geographical Illustrations of Mr. Horneman's Route, and Additions to the general Geography of Africa, by Major Rennell,' contain numerous facts of importance which we cannot abridge. Fezzan appears to be the country of the Garamantes. Mourzouk is placed, in this map, at about thirty-nine miles south-east of its position in the map of 1798.

'General Remarks on the Countries in the Line of Mr. Horneman's Route' follow. With respect to the 'sea without water,' supposed to have been the former bed of the Nile, which once quitted its present course at Benjusef, major Rennell shows, with great force, that since even at present the bed of the Nile is below the Bahr-bela-ma, it must have been more so at an earlier period. The remarks on the valley of Mogara, we have, in some measure, anticipated: its extent, westward, we are not acquainted with. The distinction between some parts of the valley and the Oases, major Rennell supposes to consist in this—that in the latter, the springs rise to the surface; in the former, though superficial, they do not reach to it. This author seems to think that the dimensions given by Mr. Browne, six miles by four, are more correct than those of Mr. Horneman, a *circuit* of fifty miles. Mr. Horneman too observes, that all the springs are confined in the Siwah, though Edrisi describes a river in this spot which flows from it, and coincides, in a remarkable manner, with its situation. Siwah ought to be styled the Oasis of Ammon; it has often been called, improperly, the Greater Oasis, which lies to the south-east; and, in some parts of this article, we have, we fear, fallen inadvertently into the same error. The Lesser Oasis lies somewhat to the north of a line drawn from the Oasis of Ammon to the Greater Oasis, and consists of fertile islands divided by deserts of some days' journey. From some geographical views, this cluster of islands, or Archipelago, extends more than 100 miles. The 'Remarks on Fezzan and the Black Harutsch,' the most remarkable of the remaining parts of the chapter, offer nothing that we have not anticipated.

The third chapter of major Rennell's valuable additions is entitled, 'Improvements in the general Geography of North Africa; remote Sources of the Nile, and Termination of the Niger; Lake of Fittré or Kauga.' We shall select our author's

arguments in opposition to the report of the junction of the White River with the *African* head of the Nile.

‘ Mr. Horneman having again set afloat the idea of the junction of the Niger with the Nile, it becomes necessary to examine, minutely, the geographical materials furnished by Mr. Browne and Mr. Horneman, as well as the notices found in Edrisi; in order to shew the improbability of such a fact. Mr. Horneman was informed by persons who had travelled to Darfoor, that the Niger (*Joliba*) passed by the south of Darfoor, into the White River. It is certain that Herodotus collected much the same kind of information in Egypt: but it is equally certain that the people whom Mr. Browne consulted at Darfoor, were silent, respecting any such junction: on the contrary, they report, not only that the White River is formed of sources, springing from the mountains on the south, but also that the waters between Darfoor and those mountains, run to the westward. It is proper to add, that the mountains in question, named Kumri, or Komri, are, as the name imports, the *Mountains of the Moon*; in which Ptolemy, and the Arabian geographers, place the remote head of the Nile.

‘ In chapter vi. of the Geographical Illustrations, 1798, I have set forth several facts, with a view to shew the probability of the termination of the Niger, by *evaporation*, in the country of Wangara, &c. To that, I shall beg leave to refer: but as many additional facts, tending to strengthen my former ideas, have been furnished by recent travellers, I shall have occasion to repeat some of the former statements and arguments, in the course of the discussion.

‘ Towards the W. and SW., to the extent of several hundred miles from the capital of Darfoor, Mr. Browne learnt that the country was intersected by a number of streams, whose courses pointed to the west and north-west. He appears to speak, however, with less confidence of the courses of all the other waters, save the Misselâd, and the small river Batta, its adjunct. These, he unequivocally conducts from SE. to NW. (See pages 449—464, and his map at p. 180). But of the others, he merely says, “the course of the rivers, if rightly given, is, for the most part, from E. to W.” But he also says, p. 449, “the country they flow through, is said to be, great part of the year, wet and marshy; the heat is excessive, and the people remark that there is no winter.” The principal, as well as the most remote of these rivers, is the Bahr Kulla, denominated from a country of the same name, described (p. 308), to *abound with water*; and this Bahr Kulla is considerable enough to require boats to cross it, of which some are made of single trees, large enough to hold ten persons.

‘ It would seem, therefore, (if Mr. Browne was correctly informed, and I can see no reason to doubt, because he speaks with caution), as if these rivers descended from the high country on the south of Darfoor, into a comparatively low, and hollow tract to the west, in which also two large lakes are marked in Mr. Browne’s map: and this tract falls, in our geography, nearly midway between the head of the White River, and the country of Wangara, placed according to the notices found in Edrisi; and which are corroborated, gene-

rally, by Mr. Horneman, who was told that Wangara lay to the westward of the empire of Bornu. Through this country of Wangara, the great river of interior Africa (our Niger) runs, and beyond Wangara, eastward, we are unable to trace it.' p. 162.

Major Rennell supposes, that the rivers which rise from the Mountains of the Moon, and run to the west, discharge their waters into a large lake, which may also form a reservoir for the waters of the Niger. A lake of this kind is mentioned by Edrisi, but the unvaried report of Mr. Horneman's informers is, that no such lake is to be found. Yet some lake exists, for that of Fitré is expressly mentioned, which, most probably, receives the waters of the Misselâd, a river arising from the Kumri mountains; nor is it very improbable that this river may have been mistaken by Edrisi for the source of the Niger. On the whole, however, the Niger, running more than 2000 miles westward, must find a low level, and the source of the Nile cannot be very low. Africa cannot fall in its level the whole way from the source of the Niger, since, on the west of the Nile, the ground is confessedly and indisputably high. The Niger must therefore be lost somewhere; and a lake or marsh, nearly in the neighbourhood of Wangara, must be formed by its evanescent stream—a termination by no means singular or improbable.

The fourth chapter, on the tribes that occupy the habitable parts of the Great Desert, offers nothing very remarkable, or that we can with advantage abridge. The Tibbo and the Tuarick, already mentioned, are the chief tribes which inhabit the northern and the north-western part of the Great Desert; and these are scattered in fertile spots, realising almost the scenery in bishop Berkeley's political novel, *Guadentio di Lucca*. A tribe of the Tibbo, styled the Rock Tibbo, inhabit the district of the White Harutsch, and of these the author now speaks.

'A circumstance in Herodotus (Melpom. 183), leads one to conclude, that these are the Ethiopian Troglodytæ, hunted by the Garamantes. The Garamantes, I trust, I have made to appear, are the Fezzaners; and here are a tribe of Troglodytæ, on their very borders. They are said, in the same place, to be very swift of foot. Mr. Horneman says, that the walk of the Tibbos is light and swift; as if remarkably so: but then he speaks of the Tibbo, collectively; and not of any particular tribe. But, on the other hand, it appears that he saw more of the Rock Tibbo, than any other: for he says, "they go in multitudes to Fezzan;" and it may be that his opinion of the nation at large was, in a great measure, formed by what he saw of this tribe*.

* The Troglodytæ were found in every place where nature or art had prepared recesses for them; and are always gifted with superior swiftness of foot. In particular, in Pliny, lib. vii. c. 2. and in Hanno's Voyage, &c.

* Considering that Fezzan, under the name of Garamanta, was one of the

'A strange particular is related of the Troglodytæ, by Herodotus. He says, that their language bears some resemblance to the screaming of bats *. Melpom. 183.' p. 177.

The last of these additional memoirs is entitled 'Observations on the Language of Siwah. By William Marsden, Esq. F. R. S.' This language appears to resemble that spoken by the inhabitants of Mount Atlas, called in Morocco the Shilha, and the Berber, but in their own country the Amazigh. It seems, therefore, to cross the whole continent, is a connecting point between the negro dialects of the south, and the Moorish, or Arabic, of the north, and was probably the prevailing language of all North Africa previous to the Mohammedan conquests—perhaps, the ancient Punic. It remains to inquire, whether this original language resemble any of the native dialects of America.

We find that a Spaniard, become *truly* a Mohammedan, is now travelling in the interior of Africa. His new name is Ali Beik Abdalla; and was formerly signor Domingo Badia. He is mentioned by La Lande in his History of Astronomy for the last year.

ART. IX.—*The Hampshire Repository; or, historical, economical, and literary Miscellany; a provincial Work, of original Materials, comprising all Matters relative to the County, including the Isle of Wight, &c. Vol. II. To be continued occasionally. 8vo. 15s. Boards. White.*

THE gentlemen connected with this Repository, whose ultimate object is seemingly to provide materials for a county history, appear to act judiciously by collecting their articles in this gradual way, and exciting emulation by a previous publication of such collections. We noticed the first attempt in our thirty-first volume, Second Series, p. 89, and spoke of it with approbation. The second, now before us, is by no means inferior, and, by avoiding election-contests, is more generally interesting. It is indeed a work which the inhabitant of any county

earliest known inland countries of Africa, to the Greeks, it is not altogether improbable that the first idea of the characteristic swiftness of the Ethiopian Troglodytæ, was derived from thence. And considering also the false idea entertained by the Greeks, of the bearing of the western side of Africa, Hanno might have supposed the source of the river Lixus, the reported seat of his Troglodytæ, to have been situated in the centre of Africa.

* Horneman was told by the Augilans, that the Tibbo of Febabo, or Burgu, (it is not clear which) spoke a language that resembled the *whistling* of birds. He also takes occasion to remark, what Herodotus says concerning the language of the Ethiopians, hunted by the Garamantes; but probably without referring these last to the country of Fezzan.

may read with advantage; for many of the subjects, though connected with Hampshire by local ties, are in reality of a general nature.

It is properly remarked in the preface, that, since these volumes are designed only as the foundation of a greater work, or more properly are the temporary accommodation before the structure is completed, any general plan is unnecessary, or that which is adopted may be changed if necessity or inclination require. The authors no longer purpose to publish volumes periodically, but the successive collections will only appear when they can be properly filled. The remainder of the preface relates to the chief objects of their inquiry, which are consequently local, though frequently of general importance.

The first chapter relates to the civil and political history of Hampshire; and it is followed by such articles of local history as, in more general registers, have a reference to the kingdom at large—*viz.* preferments, births, marriages and deaths, militia, church, law, commerce, and navy. We next find various statistic and æconomic details; a review of the agriculture of Hampshire; an account of some antiquities; with a miscellaneous chapter, including an entertaining pedestrian tour through the Isle of Wight, and a particular description of a fraudulent E-O table, detected and destroyed at Winchester. The peculiar mechanism by which the deception was carried on, is explained in a separate plate.

The department of biography contains a narrative of the life of Robert Stares, of Botley, a singular speculator, who was for a time successful, and distinguished himself, during his prosperity, by the most oppressive despotism and disgusting haughtiness. Some provincial anecdotes of the earl of Bute follow; and as this nobleman's character will soon become the subject of a short examination, we shall select one or two passages.

‘For the last years of his life the earl of Bute made Highcliff his principal residence, where he lived in great privacy, seeing only three or four select friends occasionally, besides those of his own family. His time was much engaged in the pursuit of chemical and botanical knowledge. His chemical apparatus was very complete and valuable. He was very fond also of music, and had one of the most complete and curious barrel organs perhaps in the world, now the property of the earl of Shaftesbury. Much of this excellent nobleman's time and attention was also devoted to the good of his poor neighbours. The families of the industrious poor had in him a constant and most liberal benefactor; his only wish in his various and large distributions of charity, was, to reward merit and be unknown. Notwithstanding the many unaffected and truly Christian virtues which adorned this nobleman's character, he was for many years, as is well known, the constant theme of the most cruel calumny, which he bore with all the fortitude and composure of an elevated mind conscious of inno-

gence. He could never bear to hear the absent evil spoken of. As a proof in what abhorrence he held a slanderer the following anecdote is related :—

‘ A certain presbyterian divine, who used occasionally to visit him, was one day railing against one or two gentlemen of his lordship’s acquaintance with great asperity. The place where the conversation took place was across a library table, on which lay a Bible. His lordship, after having listened a very short time to his visitor, cried out, “ Stop, sir, pray what book is that which lies before you ? ” — “ A Bible, my lord. ” — “ Well, sir, but that book directs you to keep your tongue from evil speaking and from slander ; how is it that you, more particularly as a divine, presume to disobey its injunctions ? ”

‘ His lordship has been often represented as a proud man ; the writer of this very imperfect biographical sketch, who had the honor of his acquaintance for the last fifteen years of his life, and who has related the above particulars from personal information, can with truth assert that this charge is groundless. He was of a very reserved and shy character, particularly with strangers, which was often mistaken for pride ; but after a little acquaintance, his manners were perfectly condescending and familiar, his conversation full of interesting information and curious anecdote ; in short, it was impossible to be in his company without an opportunity of augmenting useful knowledge, of improving both the mind and the heart.’ P. 68.

The naval conduct and character of rear-admiral Holmes, and anecdotes of Mr. Walter Taylor, the patentee for cutting blocks for the use of the navy more accurately and expeditiously than by the methods formerly employed, conclude this class.

In the class of literature we find the Oxford Prize Essay on Commerce, by Mr. Mant, which, so far as relates to ancient commerce, is incomplete, and we think inaccurate. The Latin prize poem entitled *Nilus*, by Mr. D. J. Webb of Corpus Christi college ; and some Latin verses from master Hartwell of Hyde-Abbey-school, Winchester, on the Yellow Fever of Philadelphia, follow. From the former, which merits our applause, we shall select a specimen, though we object to the appellation of ‘ *musarum cunabula* ’ as applied to Egypt.

‘ Atqui non ideò tantùm te, Nile, canemus
Musarum quod prisca lavas cunabula, et olim
Egregiis loca feta viris : placet ipsa locorum
Majestas, placet ipsa tui torrentis imago.
Nempè ubi perpetuis caligat Sacala nimbis
Parvus ibi placidusque lates : mox fluctibus auctis
Inter Abyssiniæ scopulos Pelusia in arva
Vi rupturus iter. Tum verò quanta voluptas
Mixta metu, fluvium antè oculos spectare furentem.
Seu nemora Æthiopum juxtà atque Elephantidos arces
Spumosas vomat ille minas, montanaque contrà
Claustra ruens, solidam, scindat vasto impete rapem.

Seu jam avulsa rotans saxorum fragmina, cursum
 Præcipitet magis, et nimium vicina Sienes
 Mœnia concutiens, magno cum murmure sese
 Volvat in abruptum planè intractabilis æstus.' p. 20.

The department of English prize poems is filled by one from Mr. Marsh on the Capture of Seringapatam; a translation of the Oxford Prize Poem in the last volume; the second book of the Supplement to Lucan, continued from the same volume. Miscellaneous poems of different casts follow, of which the humorous ones are, we think, the best: some scarcely rise above mediocrity. A prologue to *All for Love*, by bishop Hoadley; and one from bishop Lowth, communicated by Dr. Warton, to *Venice Preserved*, acted by the Winchester boys; conclude this part of the volume.

The article *Luctus Wiccamicus* contains the happiest of the elegiac poems, and is a tribute to the memory of Dr. Warton, of whom the authors purpose to publish some memoirs, and request original information. Two of these elegies are in Greek, and of one only a Latin translation is subjoined. Two very classical epitaphs, communicated by Dr. Warton, written by Dr. Alsop from the College Chapel, are inserted; to which some others of different kinds are added.

The greater part of the chapter entitled *Criticisms* relates to Dr. Milner's *History of Winchester*, and the controversy which it has excited—a controversy of which the reviewer of the *History*, in the former volume, has his share. Dr. Wilson's work *On Febrile Diseases*, on *Opium*, and the remote Causes of *Urinary Gravel*, is noticed, from the slender connexion of his having for some time practised physic at Winchester. Two sermons by the bishop of Winchester, preached before the king; Dr. Rennell's celebrated sermon, and some others, are referred to. Dr. Rennell's arguments against public schools are answered with much energy and spirit. A supplement to the poetry concludes this very respectable volume.

ART. X.—*The Life of a Lover. In a Series of Letters. By Sophia Lee. 6 Vols. Crown 8vo. 1l. 16s. Boards. Robinsons. 1804.*

IN the general observations which we some time since offered on novels, we omitted the lately fashionable form of letters. In reality, our article extended further than we had expected, and there was little reason to doubt that some publication of importance in this line would soon enable us to add our additional remarks. Such now occurs to us in the present work; and miss Lee's general character and former success in the historical novel will

justify us in enlarging a little on the form and the substance of these volumes: and whether we 'praise' or 'blame,' we trust she will not find it 'without reason.'

To relate a story in the language of the chief actors in the scene, must undoubtedly give a spirit and almost a reality to fiction: it must animate, by bringing the events with force before us; and, by the reflexions which would naturally occur to the person interested in the narrative, we appear almost witnesses of the different occurrences. It must, however, be obvious, that to execute such a task with ability, to hurry us 'from Thebes to Athens,' requires almost the united talents of the poet and the actor. It is not enough to describe the circumstances, but, by an almost scenic artifice, they must be brought before us. The author, too, must be master of each style, that the illusion may be preserved; for the style must be reciprocally adapted to the characters, and exhibit a material difference, 'whether Davus or a hero speaks.' For these reasons, so few authors have completely succeeded in this line; and, where success is so difficult, where perfect success is almost unattainable by a single writer, it is no disgrace to fail. The herd of copyists, the shadows of shades, which pester us from every quarter, claim not a moment's notice. Each character speaks flippantly in the same jargon; and, with the customary introductions and conclusions of the letters, many a page is filled with very little trouble to the author, and as little amusement to the reader. Richardson, the great artist in this line, has been followed by a host of imitators; among whom many French novelists, and, in our own country, miss Burney, rise considerably above their companions, and almost equal their model.

It is time, however, to turn to the work before us, which was the production of miss Lee's earlier years. We of course find no traces of present events and customs. This indeed renders it not the novel of the day, not the Cynthia to be adored only at the present moment, but one that may pretend to more lasting reputation. The style is in general appropriate, correct, and elegant, though in a few instances, even where the character from which it proceeds is of the superior cast, a little colloquial. May this be a merit or a fault? It certainly preserves the illusion; but we think the sentiment would be sufficient for this purpose, without descending in the language.

The subject of the story is short and simple: the interest arises from the events. Cecilia Rivers, the heroine, is the daughter of a clergyman with a limited fortune, and compelled from this cause to undertake the education of some young ladies. After various disappointments, chance leads her to lord Westbury's, where she captivates, and is captivated by, his lordship. The latter, in an early period of life, had fallen in love with the daughter of his tutor. He had been permitted to

marry her; and at this period she is still alive. Lady Westbury however, vain and weak, was at little pains to preserve the heart she had caught; and, in the midst of flattery and dissipation, lost her lord's early indiscriminating affection. Cecilia leaves lady Westbury; and after numerous events, in which her health greatly suffers, and one of which is her ladyship's death, she is united to lord Westbury. Here novels usually end: but the present is continued with unabated interest by a detail of the various methods tried, by secret enemies and interested relations, to separate them. One of these is, in the event, fatal to Cecilia, though not to their mutual affection.

In the conduct of the story there are, we think, some errors. The character of a heroine is always supposed to be held out as a model for imitation—we mean not, that every heroine should be a faultless monster;—but, unless her failings be strongly pointed out, and kept in view by their unfortunate influence on future events, her character will influence the younger female readers. In Cecilia's early conduct, there are undoubtedly errors which should have been condemned, particularly her staying so long at lord Westbury's after the knowledge of what may be styled her own and his weakness, and her admission of clandestine nocturnal meetings. This error is heightened, when lord Westbury's conduct is examined. He certainly considers Cecilia in a light by no means respectable; and the libertine appears on many occasions. Yet she stays at his house, and afterwards, on repeated insults of a similar kind, by no means avoids him with the spirit and firmness which a faultless character should have assumed. It may be said, that her early compliance produced the subsequent insulting treatment; yet this must be discovered by the reader; and some young ladies may not be anxious to make the discovery, but admit a lord Westbury, without obtaining a similar elevation.

The vicissitudes of fortune, in the different circumstances, are sometimes too artificial. A second miss Rivers—a letter changed at the post-office, because both were sealed with a coronet—plans overheard in a lone house to which two parties had been driven by a storm—are not sufficiently within the limits of probability: and, in the misunderstanding which occurred in France, it is singular that Mrs. Forrester is prevented from explaining the mistake, which is afterwards effected by less probable means. We are willing to allow, at the same time, that probability becomes every day more difficult in this species of composition. The public voice is so loud in demanding novelty, that an author must have more than common powers of invention to observe the strict limits of probability. If the situations in which the characters are placed be new, so must their conduct in them: if their embarrassments be new, so must their escapes and contri-

vances: but, unfortunately, real life, the only criterion of probability, affords but a scanty portion of precedents; and where the precedents of real life are exhausted, and yet the demand for novels continues importunate, to what must the writer resort? Perhaps it were better if we could be less fastidious in our clamour after novelty, and occasionally allow a writer of miss Lee's genius to tell an old tale in a new way, or to show how the most common events may be rendered interesting when embellished with the style and incidental ornaments of an accurate observer of men and manners.

With respect, however, to the general merits of this novel, we may speak with less reserve. The characters are varied and well discriminated. The descriptions are often pleasing; and the whole, though somewhat too long, is entertaining. We shall select a short interesting scene, not only for its own merit, but because it may be more easily separated from the rest—It relates to a married couple, who were said, by an artless country girl not acquainted with lord Westbury, to be more happy than they.

‘Lord Westbury is always much amused with hearing me imitate the rustic dialect, and during our little repast I told him my poor Polly’s story in her own words; inviting him, after we had sat awhile, to set forward in search of the happy pair, to whom we yielded in village fame. He in vain assured me, that I should be dying with fatigue, and as brown as the stubble through which I must walk. It was my pleasure to go, and with his usual indulgence he at length allowed me my own way: truth must be owned, though I said not a word of weariness, I leant so unmercifully on his arm, that I fancy he guessed I felt all my own folly and obstinacy. At length, however, we reached the turnpike, and a little beyond perceived a white cot, overhung with a vine which might grace Italy. By the turnpike gate stood a waggon, but not a creature could we see, either in the house, or out of it. On we marched, arm in arm, to the white cot; and, as we entered, perceived a whole group of people, gathered round the chair of a young woman, so wholly intent upon her, that not an eye turned towards us. We drew yet nearer, to discover the cause of the variety of sighs, groans, and kind lamentations. Alas! we too soon comprehended the recent calamity: the only son of this young happy couple had just been killed by the waggon, and the mother, yet clasping the mangled remains, sunk under the severe agony. I turned pale as death, and shrunk back on the shoulder of my lord, who seated me as far from the group as the confined spot allowed. — “God he knows, my mistress,” said the poor waggoner with a sorrowful simple countenance, “I would no more have hurt a hair of your child’s head than if he had been my own; but I tell you he came behind me, and run under the wheel—how could I help that? Aw ware to die so, surely; and God’s will must be done.” — “Do n’t talk to me!” cried the wretched young creature, “do n’t any of you talk to me! let me have my own way; sure I may cry over my murdered baby!” Then lifting her apron, in which the child was wrapt, “My pretty Billy, did I think when thy little arms were

thrown round my neck just now, as I drest thee, that they never would be so again? Did I think that thy sweet face would ever be so *disfigured* that thy own mammy would not know it?"—"Betty, my love," cried the afflicted husband, turning with his arm her head from the dreadful object, but only to bury it in his bosom, "do n't thee grieve so. I am sure I would have died to save my little one; but since he is in Heaven, we must bear God's will with patience."—"Why will *you* say a word, William? Ah! what was your love to mine? I bore him—I brought him with pain and sorrow into the world—reared him at my breast—he was all my comfort through the long long day; and how joyfully would he run and tell me, as well as he was able, when he saw you coming from work! And to lose him as it were in a moment! to have him playing at my feet, and in a thought, as it were, hold him dead in my arms!—What are you here yet?" added she, turning in rage toward the waggoner (who stood rather overwhelmed by her reproaches, than any consciousness of deserving them—an awkward kind of distress, which is often produced by the ungoverned feelings of the vulgar): "how can you look on the baby you have murdered?"—"Have patience, my dearest," again cried the husband.—"I tell you, William, you did not bear him."—"But you did," cried the interesting tender father, with a gush of tears, which made my very heart dissolve within me. The waggoner now hastily retired, protesting that he had rather his waggon had taken fire, though it was his all, than that this should have happened. Poor fellow! the misfortune, I am told, would have been as great to him by a forfeiture, had he not met with the merciful lord of the manor. The increasing grief of the mother still more afflicted the husband, who spoke to her in a low endearing tone for a little time; then asked, what more she could have said had he been thus snatched from her: she started, and losing the sense of the real calamity in the mere idea of a greater, the very soul of love shot from her eyes, when throwing her arm round William's neck, she faintly repeated, "Oh, William! I should then have said *nought*."—"Let us steal away, my lord," cried I, rising softly, "nor intrude upon a grief which time will soon meliorate into sweetness. This pair may indeed set the world at defiance, for they possess all it can give, as we do, in each other: and yet I cannot yield in affection even to her, since, as she simply but strongly expresses herself, under such a calamity I too should have said *nought*." Vol. vi. p. 33.

Another short extract will show that our authoress has very correctly appreciated the morals of high life.

'A little girl was soon after added to the family, and seized upon the half-extinguished affections of her father. As it was no longer possible for the lady to be surrounded with people whom her lord despised, he eagerly embraced the touching interval, to attempt recalling the youthful and mistaken Henrietta to her duties, by leading her to discover that those alone could supply her pure or lasting pleasures: but she had already studied the tone of that world by which she had been seduced. Would any one understand what has banished all refined pleasures, annihilated those decorums which once preserved purity to society, and even struck at the sublime and awful form of

Virtue herself—it is, Banter!—that sprightly and deformed imp, produced in an evil hour by Wit and Humour; yet bearing no resemblance to the first, but an unpolite freedom of ridicule; nor to the last, but a grotesque shrug, and an impertinent grin. How strange is it, that a monster like this should be allowed to become the tyrant of polished society; for in few instances will either Religion or Morality venture to cope with it. No: we laugh ourselves out of all that is right, first—and into all that is wrong, afterwards! Nor does the fascinating fiend resign its prey, till, laid early, perhaps, on the bed of sickness, or at once approaching to the hour of death, we look with other eyes upon its playful frolics; or brood, in sad silence, over scenes from whence it is for ever flown.

‘Without any other qualification for bantering, than a beautiful mouth and easy manners, lady Westbury availed herself of that fashionable acquirement to laugh at her lord for meddling in nursery concerns. And sometimes, cramming the little stranger into his arms, with strokes of ridicule, which are not the less offensive because they are undeserved, she would give him leave “to render the young squaller a pattern of female excellence, and the very model of himself, provided he did not shut up a woman of her age, figure, and condition, to dandle miss, or pore over all those musty essays upon education with which he had been pleased to litter her *boudoir*. What would the world think, did they know that he managed the nurse-maids; or expected to save the expense of one, by bestowing the office upon his wife!”

‘Lord Westbury answered only with a sigh; and pressing the babe, who was her mother’s image, to his bosom, secretly prayed that feature might prove the only likeness between them. Another year revolved in the same course of (to him) insipid amusements; when the lady again gave birth to a daughter. Disgust now became the sad consequence of secret alienation. Lord Westbury dined, and spent half his life, in St. James’s Street; while his lady, having taken the whole morning to recover, in her bed, the fatigues of the previous evening’s pleasure, revived as the day closed, and again issued out to encounter the same fatigue. Different chambers completed the separation: and this fashionable pair have, already, almost outlived the recollection of that passion which once made them both brave every obstacle.

‘Deprived of social happiness at home, lord Westbury was soon courted into seeking it abroad: and the worthless part of the women of fashion, who now rank little higher than the courtezans whom they emulate, knew all the value of their prize.

‘Enormous to society at large has the progress of luxury proved: nor was domestic happiness less endangered, when, for the convenience of commerce, excellent roads, and admirable accommodations in travelling, made the metropolis accessible, no less to the idle than the active. Those splendid mansions in Pall Mall, whose illuminated windows catch the eye of every thoughtful pedestrian, are often, in reality, dens of ruin! monuments of misery! Into these, with a light step and easy fortune, too often darts, in pursuit of luxury and pleasure, the husband, the lover, the father, the brother, yet new to the world, and wholly inexperienced: but, who ever quits them with a

step as light ! how few with as easy a fortune ! Appetites pampered to depravity, or tastes indulged to impoverishment, are the least evils which follow the habit of resorting to these elegant clubs. The facility with which money, in these places, buys every thing, soon makes every thing indifferent or disgustful. The simple, but exquisite, sources of enjoyment in the soul, retain their power only by those privations which circumstances impose, or reason exacts from us. That we are ordained to purchase, by forbearance or exertion, every good worth having, is very evident, if we only consider that nothing we term so is at once within our call or reach. Man might envy the bird that, shaking its beautiful plumage, finds itself drest, or feasts upon the ripened cherry that invites its little bill, did he not know that the reflecting wretch, whose eye pursues the gay interloper, alone can prepare for that, or himself, the future good, or guard against the future evil.' Vol. i. p. 157.

We might easily multiply these quotations from a work in which there is a profusion of scattered beauties ; but we shall not anticipate the pleasure our readers may find in their own discrimination. The whole is of a superior cast ; and we shall not wonder if it acquire a great share of popularity.

ART XI.—*Poems, from the Portuguese of Luis de Camoens : with Remarks on his Life and Writings, Notes, &c. &c. By Lord Viscount Strangford. Small 8vo. 7s. Boards. Carpenter. 1803.*

TO this elegantly-laboured translation of the minor poems of Camoens a very interesting biography is prefixed, which supplies many deficiencies in the account given by the translator of the *Lusiad*, and is an essential appendage to his careless narrative.

'Luis de Camoens was born at Lisbon, about the year 1524. His misfortunes began with his birth, for he never saw the smile of a father ; Simon Vaz de Camoens having perished by shipwreck in the very year which gave being to his son. Such, at least, is the received opinion, although there be many reasons for calling it into question. Notwithstanding the diminution of wealth, which the family sustained in consequence of this event, the youthful Camoens was sent to the university of Coimbra, and maintained there by the provident care of his surviving parent.

'The ideas associated with the place of our education are generally lasting. It is the peculiarity of poetical minds to recall them with delight, and Camoens frequently mentions Coimbra, where he was fostered on the "lap of science," with all the tender gratitude of an affectionate son. During the period which he passed at the university, he was an utter stranger to that passion, with which he afterwards became so intimately acquainted. It is even recorded, that while the manly graces of his person inspired many of the better

sex with admiration, he treated his fair captives with disdain, or at most, as the mere objects of temporary transport.

‘ But the scene was soon to be changed, and on his arrival at Lisbon, he was destined to feel the full vengeance of that god whose power he had contemned. Love is very nearly allied to devotion, and it was in the exercise of the latter that Camoens was introduced to the knowledge of the former. In the church of “Christ’s Wounds,” at Lisbon, on the 11th of April, 1542, he first beheld Dona Caterina de Ataide, the object of his purest and earliest attachment. The churches of Spain and Portugal, says Scarron, are the very cradles of intrigue; and it was not long before Camoens enjoyed an opportunity of declaring his affection, with all the romantic ardour of eighteen, and of a poet.

‘ But, in those days, love was a state of no trifling probation, and ladies then unconsciously expected a period of almost chivalrous servitude, which, happily for gentlemen, is no longer required. The punctilious severity of his mistress formed the subject of our poet’s most tender complaints; for, though her heart had secretly decided in his favour, still Portuguese delicacy suppressed all avowal of her passion. After many months of adoration, when he humbly besought a ringlet of her hair, she was so far softened by his entreaties, as to make a compromise with prudery, and bestow one of the silken filets which encircled her head! These anecdotes must not be despised, for they mark the temper of the times.

‘ The peculiar situation of Dona Caterina (that of one of the queen’s ladies) imposed an uniform restraint on her lover, which soon became intolerable. Like another Ovid, he violated the sanctity of the royal precincts, and was in consequence banished from the court. With the precise nature of his offence we are unacquainted, but it too probably arose from a breach of discretion, the first and noblest amongst the laws of gallantry. Whatsoever it might have been, it furnished a happy pretext to the lady’s relations, for terminating an intercourse which worldly considerations rendered, on her part, of the highest imprudence. But Love prepared consolation for his votary where least he expected it. On the morning of his departure, his mistress relented from her wonted severity, and confessed the secret of her long-concealed affection. The sighs of grief were soon lost in those of mutual delight, and the hour of parting, was, perhaps, the sweetest of our poet’s existence. Thus comforted, he removed to Santarem (the scene of his banishment) but speedily returned to Lisbon, again tasted of transport, was a second time detected, and a second time driven into exile. To such a spirit as Camoens, the inactivity of this situation must have proved insupportable; the voice of Love whispered a secret reproach, and inspired him with the glorious resolution of conquering the obstacles which fortune had placed between him and felicity. He accordingly sought and obtained permission to accompany king John III. in an expedition then concerted against the Moors in Africa. Here, whilst bravely fighting under the commands of a near relation, he was deprived of his right eye, by some splinters from the deck of the vessel in which he was stationed. Many of his most pathetic compositions were written during this

campaign, and the toils of a martial life were sweetened by the recollection of her for whom they were endured.

‘His heroic conduct in many engagements, at length purchased his recal to court. He hastened home, fraught with the most tender anticipations, and found—what must have been his feelings? that his mistress was no more!—

‘There can scarcely be conceived a more interesting theme for the visions of romance, than the death of this young and amiable being. The circumstances of her fate are peculiarly favourable to the exercise of conjecture. She loved, she was beloved, yet unfortunate in her attachment, she was torn from the world at the early age of twenty; and we cannot but adorn her grave with some of the wildest flowers which fancy produces. But her lot was enviable, compared to that of her lover. The measure of his sorrows was yet imperfect. He had still to encounter the cruel neglect of that nation, whose glory his valour had contributed to maintain. The claims of mere merit are too often disregarded, but those which are founded on the gratitude of courts are hopeless indeed! Long years were passed by Camoens in unsuccessful application for the reward which his services demanded, and in suing for his rights at the feet of men whom he could not but despise. This was a degradation which his high spirit knew not how to endure, and he accordingly bade adieu to Portugal, to seek, under the burning suns of India, that independence which his own country denied.

‘There are some who attribute this event to a very different cause, and assert that Camoens quitted Lisbon in consequence of a discovered intrigue with the beautiful wife of a Portuguese gentleman. Perhaps this story may not be wholly unfounded. It is improbable that he remained long constant to the memory of a departed mistress, when living beauty was ready to supply her place. His was not a heart that could safely defy temptation, although the barbarous ingenuity of some commentators would make us believe, that all his amours were purely Platonic, and that he was ignorant of the passion in every other respect. Happily for himself, the case was different, and his works record that he more than once indulged in the little wanderings of amatory frolic.

‘On his arrival in India, we find that Camoens contributed, in no small measure, to the success of an expedition against the Pimenta Isles, carried on by the king of Cochin and his allies the Portuguese. His own recital of this affair exhibits all the charming modesty of merit. In the following year (1555) Manuel de Vasconcelos conducted an armament to the Red Sea. Our poet accompanied him, and with the intrepid curiosity of genius, explored the wild regions of Africa by which Mount Felix is surrounded. Here his mind was stored with sketches of scenery, which afterwards formed some of the most finished pictures in his *Lusiad*, and in other compositions, to the former of which, on returning to Goa, he devoted his whole attention.

‘India, at that time, presented a scene of political depravity, which no subsequent period has exceeded. Practices were tolerated, which eventually wrought the downfall of the government by whom

they were authorized; hordes of hungry adventurers rioted on the spoils of the friendless natives, and the demons of rapacity and avarice were every where exalted into gods. The spirit of Camoens rose in revolt against the enormities by which he was surrounded. An opportunity of declaring his disgust at length occurred. The arrival of a new governor at Goa, was celebrated by the exhibition of a kind of tournament, in which reeds were employed in place of lances, thence called "The Sport of the Canes." Camoens published a satirical account of this affair, in which he described the chief men of Goa, as adorned with allegorical devices, &c. allusive to the character and conduct of each. In consequence of this, he was banished to China by order of Barreto, the governor, against whom the bard's attack had been principally directed.

'This proceeding of Camoens has not escaped reprehension. He has been accused of ingratitude; but how could he be ungrateful, who never had a friend? His rashness in provoking the anger of the great, has likewise been censured by the cold-blooded moderation of worldly men; men to whom truth itself seems a libel, if it offend the dignity of a grandee. Yet, though it be a mournful fact that prudence and genius but rarely accord, is the sacrifice of the former to be regretted, when it makes way for the punishment of vice, by the bold utterance of honest indignation? On this principle, the conduct of our author appears almost free from blame, and, perhaps, he was only culpable in suffering resentment to give too high a colouring to the sketches of truth.

'The adventures of Camoens in China, the temporary prosperity which he there experienced, and the numerous sorrows and persecutions which he afterwards encountered, have been fully and elegantly detailed by the late ingenious translator of the *Lusiad*. To his narration the present writer begs to refer, lest he should extend these remarks beyond their proper bounds.

'After an absence of sixteen years, Camoens was compelled to return to Portugal, poor and friendless as when he departed. His immortal *Lusiad* was now ready for publication, which, however, was delayed, in consequence of the violence with which the plague then raged throughout Lisbon. At length, in the summer of 1572, it was printed, and received with all the honour due to such a glorious achievement of genius. It is even asserted that king Sebastian, to whom it was inscribed, rewarded the author with a pension of 375 *reis*. But, admitting the truth of this very doubtful story, our poet could not have remained in long possession of the royal bounty. Sebastian was speedily hurled from a tottering throne, and liberality was a stranger to the soul of his successor. To his eyes the cowl of monkhood seemed a more graceful ornament than the noblest laurels of the muse. Such was the spirit which patronized De Sá, and suffered the author of the *Lusiad* to starve!

'The latter years of Camoens present a mournful picture, not merely of individual calamity, but of national ingratitude. He whose best years had been devoted to the service of his country, he, who had taught her literary fame to rival the proudest efforts of Italy itself, and who seemed born to revive the remembrance of ancient gentility and Lusian heroism, was compelled in age, to wander through

the streets, a wretched dependant on casual contribution. One friend alone remained to smooth his downward path, and guide his steps to the grave, with gentleness and consolation. It was Antonio, his slave, a native of Java, who had accompanied Camoens to Europe, after having rescued him from the waves, when shipwrecked at the mouth of the Mecon. This faithful attendant was wont to seek alms throughout Lisbon, and at night shared the produce of the day with his poor and broken-hearted master. Blessed, for ever blessed, be the memory of this amiable Indian! But his friendship was employed in vain; Camoens sank beneath the pressure of penury and disease, and died in an alms-house early in the year 1579. He was buried in the church of Saint Anne of the Franciscans. Over his grave, Gonçalo Coutinho placed the following inscription, which, for comprehensive simplicity, the translator ventures to prefer to almost every production of a similar kind:

HERE LIES LUIS DE CAMOENS:
HE EXCELLED ALL THE POETS OF HIS TIME.
HE LIVED POOR AND MISERABLE:
AND HE DIED SO.
MDLXXIX. P. 4.

Of the exquisitely versified sonnets which are annexed as illustrations of this pleasing biography, we shall transcribe a few.

‘ SONNET VIII.

‘ Mondego! thou, whose waters cold and clear
Gird those green banks, where Fancy fain would stay,
Fondly to muse on that departed day
When Hope was kind, and Friendship seem’d sincere;
—Ere I had purchas’d knowledge with a tear.
—Mondego! though I bend my pilgrim way
To other shores, where other fountains stray,
And other rivers roll their proud career,
Still—nor shall time, nor grief, nor stars severe,
Nor widening distance e’er prevail in aught
To make thee less to this sad bosom dear;
And Memory oft, by old Affection taught,
Shall lightly speed upon the plumes of thought,
To bathe amongst thy waters cold and clear.’ P. 88.

‘ SONNET X.

‘ Come, tell me, fairest, from what orient mine
Where undiscover’d lurk the springs of day,
Did thy triumphant tresses steal away
Their sunny tinges, and their hues divine?
What magic makes thine eye so sweetly shine,
Like the clear breaking of a summer’s day?
And when did Ocean’s rifled caves resign
The pearly wealth thy parted lips betray,

When they are sever'd by seducing smiles ?
—Yet hear me, fairest, since with barbarous care,
Such store of blandishment and dangerous wiles,
To thee thy star's propitious genius gave,—
—Warn'd by the self-adorer's fate, beware,
Nor gaze on yonder fount's reflecting wave !' P. 90.

‘ SONNET XII.

‘ Dear lost Antonio ! whilst I yet deplore
My bosom's friend—and mourn the withering blow
Which laid, in manly flow'r, the warrior low,
Whose valour sham'd the glorious deeds of yore ;
E'en while mine eyes their humid tribute pour,
My spirit feels a sad delight, to know
That thou hast but resign'd a world of woe
For one, where pains and griefs shall wound no more ;
Tho' torn, alas, from this sublunar sphere,
For ever torn, by War's ungentle hand,
Still, were the Muse but as Affection strong,
My dead Antonio should revive in song,
And, grac'd by Poetry's “ melodious tear,”
Live, in the memory of a grateful land !’ P. 92.

‘ SONNET XV.

‘ I sang of love—and in so sweet a strain,
That hearts most hard were soften'd at the sound,
And blushing girls, who gaily throng'd around,
Felt their souls tingle with delightful pain—
For quaintly did my chaunted songs explain
Those little secrets that in love abound—
Life in a kiss, and death in absence found—
Feign'd anger—slow consent—and coy disdain,
And hardihood, at length with conquest crown'd.
Yet did not I with these rude lips proclaim
From whom my song such sweet instructions drew,
Too weak, alas ! to pour the praises due
From youthful gratitude, to grace the name
Of her, who kindly taught me all she knew !’ P. 83.

A variety of instructive notes accompany the sonnets: they display a knowledge of Portuguese literature and historical anecdote which renders highly desirable a complete edition of the works translated of Camoens by this accomplished hand. It would scarcely be wise to attempt a new version of the *Lusiad*: if something could be gained in closeness, much might be lost in flow and brilliancy; and the Portuguese poet, though he would be more justly, would be less highly appreciated.

We wish this volume had been printed of the same size as the current editions of the *Lusiad*: almost every one would have been glad to bind it up with Mr. Mickle's book.

MONTHLY CATALOGUE.

POLITICS.....FINANCE.

ART. 12.—*A Short Appeal to the good Sense of the People of the United Kingdom, especially recommended to the attentive Perusal of their Representatives in Parliament, occasioned by reading 'A Plain Answer to the Misrepresentations and Calumnies contained in the Cursory Remarks of a Near Observer.'* 8vo. 2s. Jordan and Maxwell. 1804.

The 'Cursory Remarks' and the 'Plain Answer' were the most able productions on the side of the present, and late, administration respectively. The 'Short Appeal' is a reply to the latter; but, independent of the shifting of the scene, when the phantom of the moment sinks to its level, this little pamphlet would not, from its intrinsic merit, claim much of our attention. It is a harmless dart, which falls tingling from the shield. It is heard for a moment, but its impression is inconsiderable.

ART. 13.—*Reply to 'A Plain Answer;' being a Refutation of Invectives against Ministers, in an Appeal to Conduct. By an Impartial Observer.* 8vo. 2s. 6d. Hatchard. 1804.

The Impartial Observer warmly censures the conduct of those who opposed Mr. Addington's administration, and as eagerly praises the late ministry, '*nimum violenter utrumque.*' The scene has now, as we have just observed, shifted; but lord Grenville, Mr. Windham, &c. are still in opposition, and their merits or faults may be yet with propriety the subject of discussion. We can agree with the author, in many parts of his reprehensions, better than in his commendations. The late ministers, however, have much to urge in their defence; and their want of energy may be more conspicuous in the details than is apparent to distant spectators. We cannot urge much in favour of opposition. It is harsh to say that they act from interested motives, without principle, or without due regard to the interest of the nation; yet we have sometimes been compelled to suspect, that, if there were such men, their conduct would not be essentially different.

ART. 14.—*The Reply of a Near Observer, to some of the Answerers of the Cursory Remarks.* 8vo. 3s. 6d. Hatchard. 1804.

The Cursory Remarks, we observed, derived a greater share of fame from their supposed source—the Treasury, if not the Cabinet—than from their real merit. A host of answerers appeared; and we now find the 'Reply,' which has already, apparently from the same source of popularity, reached a second edition. It is, however, the *crambe recocct* of the merits and demerits of Mr. Addington's and Mr. Pitt's admi-

nistrations, with a recapitulation of the most striking events of the war coloured by the political views of the author. There is indeed one subject of regret, arising from the circumstances of the war and the present conduct of the administration who managed it—*viz.* that consistency forms no part of a statesman's character; that his sentiments differ with the bench on which he sits; that his praises and invectives are the result of political circumstances only. Human nature suffers in this view of the subject; yet we fear many late instances may be adduced in proof of this inconsistent, this disgraceful conduct.

ART. 15.—*A Letter to Robert Ward, Esq. M. P. occasioned by his Pamphlet, intituled 'A View of the relative Situations of Mr. Pitt and Mr. Addington.'* 8vo. 3s. Ginger. 1804.

This letter is a reply to the 'View of the relative Situations of Mr. Pitt and Mr. Addington.' The author is very severe on Mr. Ward for what may be styled his apostasy—for he owns that he at first supported administration; and runs with little variety the round of hackneyed topics repeated by every pamphleteer, *ad fastidium usque*. We have seen few works of this class so vague and uninteresting.

ART. 16.—*Thoughts on the old and new Administrations, with a comparative View of their Claims to Public Favor.* By a Civil Volunteer. 8vo. 2s. 6d. Stockdale. 1804.

The old administration, which some may suppose to be that of Mr. Addington, is, in reality, the ministry to which Mr. Addington succeeded. These passing spectres strut their minute on the pages before us, and then disappear. They are the figures of a magic lantern coloured by the author's principles or prejudices. The fashionable idol of the time is the minister of the time. In fact, Mr. Addington was minister, and he is warmly praised. Of the author's political acuteness or discrimination we cannot speak highly.

ART. 17.—*Thoughts recommendatory of a Coalition between the great parliamentary Leaders, in a Letter to the Author of 'A View of the relative Situations of Mr. Pitt and Mr. Addington.'* &c. 8vo. 1s. 6d. Bell. 1804.

A former coalition was styled monstrous, inconsistent, incoherent; and the whole kingdom warmly expressed its disapprobation of that dereliction of principle which alone could have produced it: yet what was the pigmy to the giant? what the effervescence of an alkali and an acid, to the conflagration which must ensue from the union of such fiery spirits? To unite lord Grenville and Mr. Windham with Mr. Fox and Mr. Pitt, and thus to consolidate both parties, would be to reconcile heat and cold, fire and water. The author, however, writes with great elegance and ability: the error is in the position.

ART. 18.—*Letter to a Member of the present House of Commons.* By W. H. T. 8vo. 1s. 6d. Hatchard. 1804.

This author is a warm supporter of Mr. Addington's administration—an administration just and honourable, though in some respects weak and inefficient. Yet with Mr. T. all was right. He glances at

Ireland, at the volunteers, and at the opposition of that time. On each subject his remarks are slight, and often hackneyed; yet in general his language is elegant and animated; his reprehension of the conduct of opposition peculiarly spirited and dignified.

ART. 19.—*Remarks addressed to the Country, not to Parties. By a National Observer.* 8vo. 1s. 6d. Debrett. 1804.

We could wish these very judicious observations may reach our ministers, and attract their particular attention; for they are manly and explicit. The faults of the late administration are calmly and clearly pointed out, particularly the rash hasty diminution of our forces, while the attitude of France was hostile and menacing. Our conduct to foreign countries, and the appointment of our ambassadors, are also censured with equal severity and justice.

ART. 20.—*The Letters of Valerius, on the State of Parties, the War, the Volunteer System, and most of the political Topics which have lately been under public Discussion. Originally published in 'the Times.'* 8vo. 2s. Hatchard. 1804.

These letters, chiefly published in a newspaper in the course of the year 1803, are animated and patriotic. While their chief object is to inspirit our countrymen, to point out the infamous conduct of their implacable enemy, the author's severest animadversions are reserved for that monstrous coalition, then in agitation—a coalition in which the interest of the country must have been sacrificed to private advantage; a union of men who, had either possessed a spark of sincerity, could agree in no common principle. Under such auspices, submission to Bonaparte must have alternated with threats and aggression; the meanness of conciliation with hostile aggravation. We have said, if sincerity were possible;—alas! that, with respect to those on whom we may depend, this should be a question!

ART. 21.—*A Proposition of a System of Finance, or, a Plan of general Contribution; which was submitted as a Substitute for the late Income Tax, and is recommended as a general Relief to the present Mode of Taxation: with Hints and Observations which Circumstances have suggested to the Projector.* 8vo. 1s. Hurst. 1804.

It is difficult to convey an idea of this proposition; nor do we clearly comprehend the advantages which it has over a per-centage; neither can we discover by what artifice the frauds which have rendered the income-tax an inadequate measure, are by this plan to be avoided.

ART. 22.—*An Inquiry into the real Difference between actual Money, consisting of Gold and Silver, and Paper Money of various Descriptions. Also, an Examination into the Constitutions of Banks; and the Impossibility of their combining the two Characters of Bank and Exchequer. By Magens Dorrien Magens, Esq.* 8vo. 2s. 6d. Asperne. 1804.

The question requires only a statement, to be resolved. If any bank be so far established as to be superior to any accident, or ruin, actual money and the paper of that bank are equal, and the latter approaches the former in the exact proportion of its stability. There is, however, a still further circumstance in favour of paper. If the

bank be not '*omni exceptione major*'—suppose it for a moment pennyless; yet, if maintained by public confidence, if each individual be aware that his property rests on its support, still its paper may preserve its value. This will perhaps seldom happen; and indeed, in general, specie, as the author contends, must be superior to paper. His advice to separate the bank from the exchequer is highly judicious and proper: the connexion is now too intimate.

ART. 23.—*A Letter to the Right Hon. Lord King, in Defence of the Conduct of the Directors of the Banks of England and Ireland, whom his Lordship (in a Publication entitled 'Thoughts on the Restriction of Payments in Specie,' &c. &c.) accuses of Abuse of their Privilege. With Remarks on the Cause of the great Rise of the Exchange between Dublin and London, and the Means of equalizing it. By Henry Boase. 8vo. 2s. G. and W. Nicol. 1804.*

We have seldom seen an explanation so perspicuous, pointed, and exact. Mr. Boase, whose name, though not so familiar as that of Abraham Newland, is yet not strange to the holders of bank-bills, shows, very clearly, that the conduct of the bank is by no means without restriction; and that the issue of notes, though swelling and ebbing with apparent irregularity, like the tides, is still subject to fixed rules. The explanation of exchange, particularly as it relates to Ireland, is peculiarly instructive; and the whole pamphlet merits our cordial commendation. The author of course defends the restriction of the bank, and shows that the rate of exchange is by no means connected with the value of notes in circulation.

RELIGION.

ART. 24.—*A theological Dictionary: containing Definitions of all religious Terms; a comprehensive View of every Article in the System of Divinity; an impartial Account of all the principal Denominations which have subsisted in the religious World, from the Birth of Christ to the present Day. Together with an accurate Statement of the most remarkable Transactions and Events recorded in Ecclesiastical History. By Charles Buck. 2 Vols. 8vo. 19s. Boards. Williams. 1802.*

To give an impartial account of theological opinions, and theological sects, requires such an extent of knowledge and freedom from prejudice as can hardly be expected from human nature. The mind that is the least tinted with the latter quality, derives high commendation; and a work of this nature which has the fewest faults, cannot fail of conveying much useful instruction. The compiler seems to have undertaken his work with a full view of the danger attending the enterprise, and is conscious that it may seem to be 'too much tinged with his own sentiments.' But, in reply to the objection, he observes, that 'he could do no other, as an honest man, than communicate what he believed to be the truth; that the features of bigotry are not, he trusts, easily discernible; and that while he has endeavoured to carry the torch of truth in his hand, he has not forgotten to walk in the path of candour.'

To this declaration we give every degree of credit. The compiler has laboured for his information, and in general has obtained it. He

s strictly orthodox in his opinions, yet is candid in dilating on those of others. He is evidently a dissenter from the established church, and has a leaning to those sentiments which are frequently denominated methodistical. Yet he is, in general, very clear, as well as candid, in the explanation of most opinions; and, at the end of several articles, gives the writers on both sides of the question. This method is not, indeed, always adopted when the opinion is very repugnant to his own, as he then seems to be unwilling to afford a degree of celebrity to those writings which he would rather have buried in oblivion.

As a favourable specimen of his mode of writing, we will present to our readers the article on bigotry, which, he says,

‘ consists in being obstinately and perversely attached to our own opinions. It must be distinguished from love to *truth*, which influences a man to embrace it wherever he finds it; and from *true zeal*, which is an ardour of mind exciting its possessor to defend and propagate the principles he maintains. Bigotry is a kind of prejudice combined with a certain degree of malignity. It is thus exemplified and distinguished by a sensible writer. “When Jesus preached, prejudice cried, can any good thing come out of Nazareth?—Crucify him, crucify him, said bigotry.—Why? what evil hath he done? replied candour.”—Bigotry is mostly prevalent with those who are ignorant; who have taken up principles without due examination; and who are naturally of a morose and contracted disposition. It is often manifested more in unimportant sentiments, or the circumstantial of religion, than the essentials of it. Simple bigotry is the spirit of persecution without the power; persecution is bigotry armed with power, and carrying its will into act. As it is the effect of ignorance, so it is the nurse of it, because it precludes free enquiry, and is an enemy to truth: it cuts also the very sinews of charity, and destroys moderation and mutual good will. If we consider the different makes of men’s minds, our own ignorance, the liberty that all men have to think for themselves, the admirable example our Lord has set us of a contrary spirit, and the baneful effects of this disposition, we must at once be convinced of its impropriety. How contradictory is it to sound reason, and how inimical to the peaceful religion we profess to maintain as Christians!’ Vol. i. p. 83.

To the philosophists no quarter is given; while the reveries of Baruel and Robison are implicitly adopted. Weishaupt’s long and idle story, with an account of the illuminati, is detailed at full length: but notwithstanding these failings, the work possesses considerable merit; and if the author will use the pruning knife in certain articles, interleave his book with blank pages, increase his number of authors consulted, and insert his corrections as they arise from deeper study, he cannot fail of making this a very useful and interesting publication.

ART. 25.—*A compendious View of the Christian Doctrines: being the Substance of a Sermon, delivered before a Society of Protestant Dissenters, at Newbury, in Berkshire. By David James. 8vo. 1s. Johnson. 1804.*

The substance of this sermon was delivered at a time when the au-

thor was in expectation of soon resigning his pastoral office in a society with which he had been connected above forty years: it is a sound orthodox discourse, and does the preacher great credit.

ART. 26.—*The Duty of Volunteers. A Sermon, preached before the Birstall and Batley Volunteers, on their Appearance at Church in Uniform, on the 22d Day of April, 1804. By Hammond Roberson, M. A. &c. 8vo. 1s. Ostell. 1804.*

Mr. Roberson takes his text from St. Paul's Epistle to Timothy, 'thou therefore endure hardness, as a good soldier of Jesus Christ:' and although the multiplicity of these addresses leaves him nothing new to say, yet he has handled a hackneyed subject in a way that merits praise.

ART. 27.—*The Limit to our Enquiries, with Respect to the Nature and Attributes of the Deity. A Sermon preached before the University of Cambridge, on Commencement Sunday, July 1, 1804. By George Law, D. D. &c. 4to 1s. 6d. Faulder. 1804.*

The intention of Dr. Law, in this discourse, is to show that though man cannot by searching find out God, yet this is no reason why he should disbelieve all that he does not understand. When by experience and examination we have discovered that a human witness is to be accredited, we believe him also in such other matters as we have not the precise means of ascertaining: in the same manner, argues the doctor, ought we to receive the doctrine of the Trinity, although beyond our comprehension, because we know that those Scriptures which declare it, are the words of the God of truth. Doctor Law then discourses on two other topics which have always proved a source of division in the Christian church—the operation of the Holy Spirit, and predestination. On the former of these points, he determines, with much reason, and with the strongest support of the divine oracles, that the Spirit of God co-operates with man, and aids him in every virtuous resolution; yet not in any degree superseding the use of natural means, or rendering his own endeavours less necessary: and in the latter shows the absurdity of man's pretending to determine, with his limited conceptions of Omnipotence, how far any event may be compatible with the power or the wisdom of the Deity.

'In some supposed incompatibility however between the liberty of man, and the foreknowledge of God, the foundation of Calvinism has been laid. According to which system every thing is pre-ordained, and we are mere machines or instruments passive under the hand of God. The consequences are, that Christ did not die for all, that he was not, as the Scriptures have assured us that he was, a propitiation for the sins of the whole world. It follows also, that man is created to be necessarily wicked and miserable, without any fault of his own; a doctrine which annihilates the distinction of blame or desert, and with them, those strong arguments which natural religion suggests, in proof of a future state of remuneration. If things be so, what must we think, but that the God of all mercy is unmerciful, the God of all justice, unjust?' P. 23.

ART. 28.—*A Sermon on Harvest : or, an Address to Farmers, Reapers, and Gleaners.* By John Audley. 8vo. 6d. Mawman. 1804.

John Audley is one of the reapers, if we may judge by his language. His gleaners, we apprehend, will not be numerous.

ART. 29.—*Three Sermons on the Lord's Prayer : in which is set forth that this Divine Prayer contains a Summary of the Commandments, the Fullness of the Prophecies, and the perfect Form of our Worship of One only God manifested in the Messiah.* 8vo. 1s. 6d. Rivingtons. 1804.

The author of these sermons is a disciple of the late baron Swedenborg. Perhaps all our readers may not know the leading principle of the sect which was founded by that enthusiastic though well-meaning nobleman—namely, the impersonality of the godhead. *The New Jerusalem Church* teaches the doctrine of a Trinity; but it is a trinity of attributes, not of persons. Jesus Christ, according to baron Swedenborg, is the everlasting father. He is called the father, when spoken of as the essential Jehovah: when spoken of as the same Jehovah manifested in the flesh, he is called the Son; and from these two proceeds the inspirer of all benign influence into the minds of men, the Divine Spirit, the Holy Ghost. This Trinity could not, of course, exist from all eternity, but must have had its commencement at the incarnation. The sermons before us are dedicated to the bishop of London, whom it is not likely they will convert to this heterodox opinion. The writer, however, appears to be a man of sincere and fervent piety; with whom we fully agree in one point at least, that faith alone cannot entitle us to salvation: for surely a righteous God will expect righteousness to be practised by his reasonable creatures.

ART. 30.—*Sacred Hours ; or Extracts for private Devotion and Meditation : comprehending the Psalms, arranged and classed under various Heads ; together with Prayers, Thanksgivings, Hymns, &c. &c. principally selected from Scripture. The whole intended as a Compendium of Divine Authority, and a Companion for the Hour of Solitude and Retirement.* 2 Vols. 12mo. 10s. 6d. Boards. Ginger. 1804.

The intention of the compiler of this work is praiseworthy, and its general execution excellent. Nothing can more enlarge the mind, or give truer conceptions of its own state and of the state of every thing around us, than a frequent consultation of the divine oracles; and an easy classification of them cannot but contribute greatly to their due comprehension and profitable use. Hence may we learn how best to frame our thoughts in prayer, what precepts are most competent to direct our conduct in life, together with the real nature of the divine government; while at the same time we are stimulated to look forward, with hope and confidence, to that blessed period when all tears shall be wiped from every eye, and mankind shall enjoy, in the fullest manner, the felicities of their Saviour's kingdom. The hours employed in such meditations may well be called sacred: and those before us open with examples of the prayers and thanksgivings of holy men in the Old and New Testament, which are followed by prayers and petitions of worthy persons in later times who have partaken of the same spirit. In the former we may implicitly confide;

in the latter we must exercise a greater degree of caution: and the work before us affords its readers an admirable opportunity of contrasting the thoughts and expressions of such eminent writers on the same subject. It will soon be perceived, that the moderns have seldom a valuable idea or expression which has not been anticipated and better expressed in the sacred pages.

After the examples of prayer and exhortations to the performance of this duty, follow portions of Scripture for meditation and instruction, chiefly relative to the attributes of the Deity and the conduct of human life. In this part the compiler excuses himself for not having taken any passages from the New Testament, because 'the precept and practice are there so united that they mutually enforce each other; and the moral could not be separated from the doctrinal part without diminishing its force, and injuring its effect.' This reasoning does not appear to us, by any means, conclusive: many moral lessons, if not all that may be necessary, could be separated from the doctrinal portions in the New, as well as in the Old Testament, and they might here very well have occupied the place of those extracts which are not of divine authority. The moral precepts of St. Paul are so remarkably distinct in themselves, that it was an old saying of the fathers of the church—to understand the Epistle to the Romans, the last chapter should be read first; whence, by accustoming ourselves to obey the precepts, we should easily acquire that state of mind which would qualify us to understand the difficulties in the former or doctrinal part of the epistle.

The extracts on prayer and moral instruction occupy the first volume; the second is devoted to the psalms, and to hymns and odes of later writers. The psalms are arranged in order, as they relate to instruction, supplication, and prayer; repentance, thanksgiving, praise, and adoration; prophecy, history, and occasional subjects. The hymns and addresses to the Deity are selected from the works of Young, Merrick, Langhorne, Barbauld, Carter, Thomson, Porteus, Milton, &c. The selection is good, and, as we have already said, affords an opportunity of comparing together the effusions of holy men of old, with the efforts of those on whom a less, though still considerable, portion of the spirit of holiness has been bestowed. We recommend these Sacred Hours to all who wish to imbibe a truly religious spirit. Were some part of each day devoted to a perusal of a portion of this or a similar work, the remainder would probably be more usefully employed in the service of man, and especially in that of the Great Creator.

EDUCATION.

ART. 31.—*A Concise Introduction to the Latin Language, compiled from Ancient and Modern Writers of approved authority, for the Use of the middle Forms in Grammar-Schools. By the Rev. George Whittaker, A. M. 12mo. 2s. 6d. bound. Law.*

This grammar is not pretended by its author to be an entirely new work. Mr. Whittaker is sensible that the grammars which bear the names of some of our great schools, are, upon the whole, essentially good; but he perceives there are certain little deficiencies which he

imagines should be supplied, and some alterations which might be advantageously introduced. This task he has undertaken; and his efforts are entitled to commendation.

ART. 32.—*The proper Names of the Bible, New Testament, and Apocrypha; divided and accented, with other Facilities for their Pronunciation, agreeably to the best Usage, and to English Analogy. To which is added a Selection of some of the most beautiful Scriptural Pieces, calculated to instruct Youth in the Art of Reading with Propriety; and, at the same Time, to inculcate Principles of Morality and Religion: In which it has been attempted to shew the Learner the emphatic Words in every Sentence. Intended as a Sequel to the Spelling-Book; and an Introduction to the Scriptures, Speaker, &c. By John Robinson, &c. 12mo. 1s. 6d. Law, 1804.*

The extreme irregularity of English spelling and pronunciation is too universally known and acknowledged to need here any remark. Foreigners are seldom or never able to surmount the difficulties arising from it; and even to native children it presents a bar, which to overcome, requires much time and trouble both on the part of master and scholar. Several of our philologists have employed considerable talents in reducing our pronunciation to rule, as much as possible, among whom Mr. Robinson makes a very respectable figure. The division and accentuation of the proper names in the work before us are conducted with much judgement and perspicuity; and the lessons which follow, form a well-adapted selection. The author says that no collection of the Scripture names has yet been published at less than five shillings; if so, a book like this was certainly wanted.

ART. 33.—*Mythological Amusement for Youth. 7s. 6d. Conder and Jones,*

This is a pretty little contrivance to entrap the attention of children. Instruction is exhibited by way of a game in which a tee-totum is spun, and the child has to repeat the name and particulars of the heathen deity whose station happens to be at the number turned up. The fair author complains that we neglected her Grammatical Game; we do not recollect having received it, or we certainly should have made it an object of notice,

MEDICINE.

ART. 34.—*Cases of Small-Pox, subsequent to Vaccination, with Facts and Observations, read before the Medical Society, at Portsmouth, March 29th, 1804. Addressed to the Directors of the Vaccine Institution. By William Goldson, Member of the Royal College of Surgeons, in London. 8vo. 1s. 6d. Highley, 1804.*

As the directors of the vaccine institution have publicly professed their intention of noticing these cases, we shall not enlarge on them. It appears, however, singular, that so many should have occurred at Portsmouth, while none have happened in any other place: we say none; for, having examined many supposed cases of small-pox after vaccination, we have uniformly found a mistake either in the former or latter disease; and we may fairly suppose that other equivocal

cases may have been equally misrepresented. One, which came the nearest to a second infection, was of a child inoculated with variolous matter after vaccination. He had an inflamed arm with an areola; and, on the evening of the usual attack, had a slight fever, which went off in about two hours, and the inflammation gradually decreased without any eruption. There was, however, great reason to believe the fever symptomatic only, both from its appearance and duration. It was certainly not variolous.

ART. 35.—*Observations sur la Phthisie Pulmonaire; ou Essai sur la Mousse d'Islande considérée comme Médicament, et comme Aliment dans cette Maladie. Par J. B. Regnault, D. M. Svo. Dulau and Co.*

Our author thinks, that the idea of the incurable nature of phthisis has retarded the progress of our knowledge respecting this disease, and probably prevented the discovery of more successful plans. We believe indeed, that phthisis is curable; but we doubt whether it be so by medicine. As Nature has however, in some instances, completely discharged the purulent matter and healed the ulcer, so we may hope that medicine, by removing every obstacle to her exertions, and gradually assisting her efforts, may be sometimes of use. It has unfortunately happened that we have seldom had occasion to witness its utility.

M. Regnault describes the lichen Islandicus, collects the observations of different authors who have treated of it, and gives some instances of its good effects. In our hands, this medicine has not succeeded: but one reason of its failure with us, and others, appears to be not having properly distinguished the kinds of phthisis in which it is chiefly useful. From the accounts before us, it should be confined to those cases where the bronchial glands are relaxed, where the different parts of the trachea have lost their tone. The plant must be infused in boiling water to take off the disagreeable bitterness; but this previous operation is not described with accuracy. If all the bitterness be separated, we suspect the particular virtues of the plant are lost, and that it is become a mere mucilage. If all is retained, the decoction is displeasing to the taste, and often nauseates the stomach.

As a diet, it is mild, mucilaginous, and nourishing. Several authors have spoken of it with warm encomiums; and our author has varied its form in numerous ways to prevent disgust. The form in which he thinks it is most pleasing, is that of chocolate.

The directions for the regimen, recommended during the use of the lichen, are a little too refined, and the cases adduced in support of its efficacy related too concisely. Some reflexions on the different methods employed and celebrated in the treatment of phthisis, conclude this useful little work. These are residence in stables, tar-water, mineral acids, balsamics, milk-diet, topical discharges, particularly setons, lime-water, and mineral waters, particularly those of Bristol.

BIOGRAPHY.

ART. 36.—*The professional Life of Mr. Dibdin, written by himself: together with the Words of six hundred Songs selected from his Works, and sixty small Prints taken from the Subjects of the Songs, and invented, etched, and prepared for Aqua-Tinta, by Miss Dibdin. 4 Vols. 8vo. 2l. 2s. Boards. Longman and Rees.*

As theatrical performances take an early and permanent hold of the imagination, it is with peculiar satisfaction that we re-visit, in description, those scenes by which we were once so highly delighted. With the early professional life of our present author, we again look at Garrick, and those satellites of that great luminary who enchanted us, when the imagination soared with him into regions of sublimity, or when the softer feelings were melted into tears by his representation of fictitious distress. Of Mr. Dibdin himself, we remember the early exertions, and, with painful regret, have witnessed their decline. Yet he still delights us, and still, in his own words, 'brings up life's rear.'

There are few of our readers who have not witnessed our author's powers, and who cannot appreciate his talents. The immense number of light pleasing songs, 'the Cynthias of the minute,' which he has produced, and himself set to music, displays a singular vein of fancy and humour. His music, like his poetry, is simple, light, and easy. Nothing more indeed was required; and had Mr. Dibdin's talents enabled him to have attempted a loftier flight, his excursions would have been unsuited to his subject. His professional life, as might be expected, is a history of his works, and of managerial oppression. Mr. Dibdin seems, on many occasions, to have been treated with great illiberality; but a manager, like a prime-minister, cannot always act from his own feelings and convictions. The numerous songs introduced, render these volumes extremely entertaining. To copy them, would be an unnecessary labour; and the slight tissue of narrative furnishes nothing that we can with propriety select. Indeed we would not anticipate any part of the reader's amusement.

An excellent likeness of Mr. Dibdin is prefixed; but the tinted plates can scarcely be styled ornaments. They rather disgrace a work which might otherwise agreeably while away an idle hour.

ART. 37.—*Canine Biography; or curious and interesting Anecdotes of Dogs; interspersed with Sketches from Natural History: for the Entertainment and Instruction of Youth. 2 Vols. 12mo. 4s. Boards. Robinsons. 1804.*

These little volumes are filled with stories of different sorts. In many of them are related the fidelity and attachment of dogs to their masters; the rest contain such remarks and anecdotes as will lay hold on the attention of children, and excite in them a love of reading.

ART. 38.—*The Life of Napoleon, as it should be banded down to Posterity. By J. M——D. 12mo. 2s. 6d. sewed. Parsons and Son. 1804.*

The reader will see by the title, that this is not the real life of

Bonaparte. Our author makes him a pettifogging thief, and gets him hanged in the end. Napoleon, as he is, is a much greater rogue than he paints him, and yet has got a crown instead of a halter. But what shall we say to the dispensations of Providence?

‘The ways of heav’n are dark and intricate.’

HISTORY.

ART. 39.—*Letters on the Study and Use of Ancient and Modern History; containing Observations and Reflections on the Causes and Consequences of those Events which have produced conspicuous Changes in the Aspect of the World and the general State of human Affairs.* By John Bigland, Author of ‘*Reflections on the Resurrection and Ascension.*’ 12mo. 6s. Boards. Williams.

This little historic digest, collected from most unexceptionable authors, is executed with great neatness and propriety. The divisions, or ‘periods,’ are clear and discriminated. The first, extending to the Subversion of the Babylonian Monarchy; the second, to the Overthrow of the Persian Empire by Alexander; the third, to the Christian Æra; the fourth, to the Elevation of Constantine to the Sovereignty of the Roman Empire; the fifth, to the Death of Constantine; the sixth, to the final Subversion of the Empire; the seventh, to the Death of Charlemagne; the eighth, to the fifteenth Century, the Period of the Revival of Letters, the Invention of Printing, the Discovery of America, &c.; the ninth, to the End nearly of the sixteenth Century. The more modern events are included in the tenth period.

The different historic details are distinct and perspicuous; the reflexions just and appropriated. On the whole, these letters claim our approbation.

ART. 40.—*A compendious History of the World, from the Creation to the Dissolution of the Roman Republic.* By John Newbury. With a Continuation to the Peace of Amiens, 1802. 2 Vols. Small 8vo. 5s. Boards. Darton and Harvey. 1804.

Readers who have not money to purchase large works, or leisure to peruse them, may make use of this epitome with some advantage. But we think the author has acted injudiciously in the latter part of his history. Had his several chapters contained the events of his several kingdoms distinctly, it would have been a perspicuous method. Instead of this, he has made a division by spaces of time; and described all the events, happening to different kingdoms, within each of those spaces, in the same chapter; which renders the book less clear to young persons, for whose use such abridgements are principally calculated.

TACTICS.

ART. 41.—*Instructions for Yeomanry and Volunteer Cavalry.* By Colonel Herries, of the Light Horse Volunteers of London and Westminster. Part. I. 8vo. 6s. Boards. Egerton. 1804.

Though, as colonel Herries very justly observes, the yeomanry cavalry will probably act as distinct bodies of light horse, yet a uni-

formity of exercise is indispensably necessary. These instructions are therefore published, 'in all material respects conformable to his majesty's regulations for the cavalry.' These *must* not be the objects of our criticisms; and we can therefore only add that the details before us are peculiarly clear and explicit.

ART. 42.—*Rules and Regulations for the Field Exercise and Manœuvres of the French Infantry, issued August 1, 1791, translated from the French. In 2 Volumes, with explanatory Notes and illustrative References to the British and Prussian System of Tactics. One Vol. 12mo. with one Volume of Plates. By John Macdonald, Esq. F. R. S. &c.*

This is an excellent translation of a work with which it is now of the utmost importance to be acquainted. It has been supposed that the French soldiers despise form, and only rush on the enemy. This, however, is not true;

'For rules as strict the labour'd work confine,
As if 'Great Frederick' overlook'd each line.'

As we may soon cope with them, we should of course study their motions; yet we trust, in the event of an invasion, the principal motion of the manual will be the CHARGE OF BAYONETS!

We would strongly recommend the perusal of this work to every officer who may be opposed to the French armies, to every military man, and even to speculative inquirers. The genius (*indoles*) of the nation is, in many parts, conspicuous. We had purposed to point out some of the singularities in a more extensive article: but our limits forbade; and we desisted.

NOVEL.

ART. 43.—*A Picture from Life; or, the History of Emma Tankerville and Sir Henry Moreton. By Henry Whitfield, M. A. 2 Vols. 12mo. 8s. Boards. Highley.*

We cannot speak highly of this little work. The plot scarcely deserves the name; and the characters, where they accord with the title, are copied from prior and more spirited portraits. The hero and heroine are the tame insipid beings of the circulating library. Dr. Anapæst is a pedant from Peregrine Pickle; sir Oliver, the sir Hargrave Pollexfen of Richardson, since introduced in numerous novels, and called by as many names; and Pellett, the absurd gambling man of fashion, as frequently portrayed. Numerous improbabilities occur in the narrative: the story of Lester is introduced very artificially; and the generosity of the heroine is by no means an example to be imitated; since, so far as appears, he may have been a gambler, or a highwayman. It is singular that in his narrative to his benefactress, a virtuous young lady, the descriptions are often indecorous, to say the least of them. The author is evidently a scholar, and, we suspect, may succeed much better in other departments of literature.

MISCELLANIES.

ART. 44.—*An Examination of all the Statutes respecting the Volunteers; in which the Appointment of the Officers, the Right to resign, and their Exemptions and Obligations are fully considered. By a Barrister and a Volunteer. 8vo. 1s. Cadell and Davies. 1804.*

This is a useful abstract of the various statutes relative to the volunteers. The right of resigning, and some other parts of this pamphlet, have lately been established by a solemn legal decision, so that remarks on it would not only be unnecessary, but indecent. After the first appointment of officers, all vacancies may, in the author's opinion, be supplied by the king, without the choice of the corps. We wish it were so; for the right of choosing officers has been productive of numerous inconveniences, which we fear will be felt in the hour of danger.

ART. 45.—*Correspondence between Mr. Adam and Mr. Bowles relative to the late Duke of Bedford. 4to. Not sold;—to be had Gratis at Messrs. Robinsons' and Mr. Debrett's.*

When, in the harangues of Mr. Fox and the funeral sermon preached on the death of the late duke of Bedford, the character of the latter was held up as a perfect one, different writers expressed their disapprobation of such unqualified eulogies, since even partial friendship spoke not of his religion, and report had disseminated some tales of a different kind. In referring to such reports, Mr. Bowles had particularly mentioned his having been told at Woburn, that the workmen's wages were usually paid on a Sunday, and that 'some hundreds' had been once employed in emptying a pond on the same day. The present duke, from a laudable delicacy, commissioned Mr. Adam to speak on this subject to Mr. Bowles; and, from this conversation, the correspondence before us arose. In the particulars we need not engage: it is sufficient to say, that, from the sources from which the truth only can be learned, it is clear that Mr. Bowles was misinformed.

ART. 46.—*Observations on the Correspondence between Mr. Adam and Mr. Bowles, with the Correspondence subjoined. By John Bowles, Esq. 8vo. 1s. Richardsons. 1804.*

The object of these observations, by Mr. Bowles, is to defend himself from the imputation of wanton slander. In the studied eulogies of those who held up the late duke as a perfect character, his religion, as we have just observed, was not mentioned. It should consequently seem to be an obvious conclusion, that religion was not necessary to constitute perfection of character. On these points, Mr. Fox and Mr. Cartwright must defend themselves: Mr. Bowles appears only to have been actuated by an honest, but incautious zeal. Such, however, is not the object of the correspondence, which was to contradict the facts. This seems to have been completely done; though Mr. Bowles still appears a little to distrust the veracity of the parish-clerk, who now denies what, by a credible witness, it was asserted that he had formerly said.

Mr. Bowles was required publicly to retract his assertion; which he declined, as an unqualified denial was expected, which, in his opinion, would have rendered him in the public eye a wanton calumniator. He wished, at the same time that he produced the evidence on the other side, to state his motives and authorities.

ART. 47.—*A Supplementary Epistle to the Correspondence between Mr. Bowles and Mr. Adam: addressed to the Man who calls himself a Christian.* 4to. 1s. 6d. Harding. 1804.

A popular subject, like the present, cannot escape the poetaster's notice; and he strings his rhymes with eager haste; with a haste indeed so eager, that we scarcely know on which side he combats. We are soon, however, relieved from our difficulty, by a profusion of abuse on Mr. Bowles, which, *some months since*, we should have thought unexampled.

'Qui Bavium non odit, amet tua carmina, Mevi.'

ART. 48.—*Strictures on the Necessity of inviolably maintaining the Navigation and Colonial System of Great Britain.* By Lord Sheffield. 8vo. Debrett. 1804.

The noble author, to whose patriotic zeal and literary abilities we have often borne a willing testimony, in this pamphlet strongly urges the necessity of preserving inviolate the navigation and colonial system to which we owe our opulence and naval power. He has taken this opportunity, as, when urged by a desire of peace, we may be induced to yield a part of that system, which other nations so anxiously covet; and he points out the little injury which the outworks have sustained by some injudicious and impolitic concessions. The whole of this argument is conducted with great force and propriety, and the remarks on the memoir of M. Genz are extremely valuable. It is impossible to engage more fully on the subject in this place: to pursue it satisfactorily would detain us too long.

ART. 49.—*A Walk through Leicester; being a Guide to Strangers: containing a Description of the Town and its Environs, with Remarks upon its History and Antiquities.* By a Lady. Small 8vo. 3s. 6d. Boards. Hurst. 1804.

The title of this book is very appropriate; it is '*A Walk through Leicester.*' This town and its vicinity would have afforded ample scope for exercising the mind, had our author been of a scientific or antiquarian turn of thought, as few spots in the kingdom have ranked more importantly in history. This work, however, contains no more than the names and sizes of the streets, lanes, &c.; and we fear, from the present little consequence of Leicester, there will not be a demand for copies enough to pay the writer's labour.

ART. 50.—*A Dictionary of Polite Literature; or, Fabulous History of the Heathen Gods and Illustrious Heroes. With twenty-eight Copper-plates engraved by Angus from Designs of Burney.* 2 Vols. 18mo. 13s. Boards. Scatcherd and Letterman. 1804.

This is a work of much merit, ornamented with a number of well-executed and appropriate copper-plates. All the personages, whether divinities or heroes, that swell the pages of ancient poetry and mythology, are here described in a very ample and correct manner. To boys who are studying the Latin and Greek authors, these volumes will be a most acceptable present.

ART. 51—*Essay on the Causes of the Dry Rot in Buildings; contained in a Series of Letters addressed to George Ernest James Wright, Esq. including some Observations on the Cure of the Dry Rot, and on the Admission of Air into the Parts of Buildings affected by that Disease. By John Papworth, Architect. 4to. 3s. Taylor. 1803.*

We cannot highly commend this work. The author has caught a glance of the true cause of the dry rot, but involves it too indiscriminately, and has not, with any precision, pointed out the remedy. To explain:—It is well known that moist damp vapour will produce rottenness in wood, and that this mode of decay originates from, or is attended with, a *mucor*, which we now know to be a plant propagated, like every other, by seed. The dry rot, however, has its name from the absence of all humidity: it is produced by a fungus of a peculiar kind, which appears not to contain the least moisture; and the whole of the wood affected by the disease is apparently dry. This is the state which must be kept in view; this is the object to be explained and remedied. Our author has not, we think, attended sufficiently to this distinction, as will appear by copying his summary account of the causes.

‘*First.* A fungus capable of absorbing, and existing upon the qualities of the wood by which the particles are combined; germinated by the humours of the tree, or communicated by an adjacent vegetable corruption.

‘*Second.* An internal and natural tendency to decomposition in unseasoned timber, encouraged by the warm and humid situation in which it is placed.’ p. 39.

In the investigation of these causes, he engages in some subtle disquisitions respecting the propagation of plants from seed, and rests too much on Spallanzani, whose experiments were made when his mind was greatly prejudiced against the doctrine of Harvey, *omnia ex ovo*. Of course, where he cannot see the influence of seeds, he falls into the old system of spontaneous generation, and speaks of mushrooms as *parasidal* (instead of *parasite*) plants. In short, he seems occasionally beyond his depth; and we could have wished that he had rather accumulated facts than reasoned so much respecting the generation of fungi.

The dry rot, as we have observed, is produced by a fungus which is truly parasidal; and the term, though (we suspect) introduced by mistake, is a very proper one. In general, the disease is supposed desperate; and ventilating by a current of air, though it have sometimes succeeded, has as often failed. When it has once begun, there is no security yet known, but in totally taking away all the timber employed; in fact, destroying the house: nor is it certain that the timber next used may be free from the taint. For this reason, the prevention or cure of the dry rot has lately engaged much of our attention. Plans are now in execution for the purpose of checking it; and if these fail, we have others in contemplation. Various circumstances have occurred to illustrate the singular æconomy of the fungus which is its cause; but we shall not commit the fault of which we have accused the author—that of speculating out of season.

ART. 52.—*A brief Statement of the publick Benefits which will probably result from the Establishment of an Asylum for Outcasts, with a concise Account of the Institution proposed.* 8vo. 6d. No Bookseller's Name. 1304.

A humane persuasive to the establishment of a society for the purpose of reclaiming those poor wretches from robbery and prostitution, who must else fall victims to disease or the gallows.

ART. 53.—*Considerations on the Law of Honour.* 8vo. 1s. Cadell and Davies.

The law of honour is well defined, by Dr. Paley, to be a system of rules constructed by people of fashion (that is, of people who choose to connect themselves together by this capricious code), and calculated to facilitate their intercourse with each other. Whatever the caprice of this body determines to be the rule of action, every one must obey under pain of excommunication from the corps. Its regulations are contrary in many instances both to the law of God and the law of the land: what the two latter prohibit, the law of honour often holds in estimation: what the two latter encourage, the law of honour treats with disrespect. Duelling, or rather murder in cold blood, is inculcated by the law of fashion; and he who would think himself degraded by executing the sentence of the law of the land on a malefactor, feels no such sensation on becoming the executioner of his friend. But this crime, says our author very justly, 'is only applicable to the higher orders of society;' where he finds, contrary to the experience of the wisest and best of mankind, that 'refinement has softened the sensations of feeling, and given a polish to manners, that, like a bright mirror, is susceptible of the slightest breath that would pass unnoticed on the wall.' These bright mirrors are contaminated, it seems, by a word not resented, even if blood and a fatal event, were the consequence. Debauchery, adultery, and the non-payment of a just debt, do not soil these polished mirrors, nor ruffle the delicacy of their feelings.

The statesman, the politician, the clergyman, the lawyer, and the physician, are allowed to possess these most excellent sensations: but they are denied, with very few exceptions, to the merchant. Traffic, it seems, contaminates the mirror; though to us there appears no less danger of its being stained at a fashionable rout at the west end of the town, than in the east, or even at the Exchange itself. In one sentence our author is correct: 'Virtue varies her actions in different societies: what is right in one, may be wrong in another.' Fortunately our courts of law are not yet contaminated by these absurd caprices; and the duellist must, notwithstanding this apology for him, not only be judged by the *soi-disant* tribunal of honour, but by twelve honest and true men of the country, of whom perhaps not one would be admitted into the circles of honour, and each possesses a heart superior to its false maxims.